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ANTHROPOLOGICAL REPORT
ON THE
IBO-SPEAKING PEOPLES OF NIGERIA.

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PART III.

PROVERBS, NARRATIVES,
VOCABULARIES AND GRAMMAR.

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ONITSHA DIALECT.

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PROVERBS, ETC.

PROVERBS.

THESE proverbs were collected rather early in my tour, mainly from my own Staff; as far as possible they have been revised later; but in some cases the proverbs were unknown to my later informants and some obscurities remain, marked with a ?, which are possibly due to erroneous transcription.

Proverbs from Awka are distinguished by A, those from Onitsha by O; where no letter stands, the same proverb is known in both places.

PROVERBS.

1. Inu bu ábubq ẹ́jì ẹ́lì ókú (A).

The proverb is the leaf that they use to eat a word.

That is to say a proverb explains the meaning.

2. Atolu ọ́ka, ọ́mwale; mwa atolu ọ́fẹ́ke, ofenye aka n'ofia (A).

They advise a wise man and he knows, but a fool waves his hand towards the bush.

- Aṭolo ọ́ka, omalo; aṭolo obodi, ofẹ́jì aká (O).

They advise a clever man, he knows, a fool is advised and snaps his fingers.

WEALTH AND POVERTY.

3. Ñkíta si na mwadu bu ndi ñwẹ́l' ikè na fa amwara nq (O).

The dog says that men are those who have rumps and cannot sit down.

A wealthy man cannot eat much and cannot enjoy his wealth.

4. Ebube ǎgò neče ǎgò (O).

Fear of the leopard is the leopard's defence.

An important man is feared.

5. Ife okenye n'ani fo, ñwata kulqtq ny'áfqnia (A).

Things that a big man sits down to see, a small boy does not see even if he stands up.

6. Atulú sẹle : ñkíta, ñwanneya, naiya tẹl'nsi abǒgi ; na gi ẹrata nsi aboiya (A).

The sheep says : dog my brother, he is (I am) patient to get a share of you ; you are not patient to get a share of him (me).

If the younger brother spoils the things of the elder he is forgiven, but if the elder does so he has to pay.

7. Efí obẹl' onye mwol' ẹboa, ase n' qbul' alo (A).

The cow of a small man has twins, they say it is forbidden.

A favourite son can do what others are not allowed to do.

8. Onye bainye si : kákwò mili k'qdi n' qbolona, maka qvẹ ñkpẹliụkwu (O).

A countryman says, let them take water when it reaches the middle of his leg, because it is coming as far as the knee.

When a small man offends an important man.

9. Ẹbujerem mpuma onye oke, mwa ẹinagaralom (?) oye ñkpilísi (A).

I never broke another man's knife, and carried the half to Oye market.

If a big man dies and his property is lost, the son will accuse others : the head man of the family will say that he is not guilty.

10. Iliru nabọ nẹbu qgalainya (A).

Oliru nabo nẹbu okenye (O).

Eating two sides kills a big man.

If one rich man tries to divert money that should go to another big man.

11. Enyi nètò, ñtiya anasa (A).

Enyi nakba, ñtiya anāsa (O).

The elephant grows, and his ears grow.

A rich man gets richer and richer.

12. Onye ñwe ego bụ oyi ñbie (O).

Those who have money are friends of each other.

13. Oinyala si na nşúşú bu nşúşú ; makayá ojisu unq węfo obęle 'ma, qnačqba mbweri (A).

The madman says : burning is burning, that's why I burn the house to find my small knife that I have been looking for a long time.

A man begs his rich brother to help him, but in vain, but if a big man begs his brother for him, he succeeds.

14. Obwenye adakpa okbà n' obwq akele (O).

A poor man does not put his basket in the boat of the big drum.

Poor and rich cannot be friends.

15. Ikwusí ikwusí dqba okbà n' afia ; eggù atoba obwenye (A).

Ikpeti ikpeti ju afia, eggù edekwe obwenye adoiny' obà (O).

The rich man puts down his basket in the market, the poor man fears.

A small man must know his place.

16. Abwęsi šiele akbi n' qbul' yarakali, mwa ya ababwo mwade (A).

The ant says to the scorpion : if he (I) were as big as you, he (I) would sting a person to death.

A poor man can say this to a rich man.

17. Azu kali ázu, qñwęr' ázu no (O).

One fish surpasses another fish. It catches a fish and swells.

The rich man oppresses the poor man.

18. Óbwenye ti akụ ta ; ási : ofol' nni n'ębe ; mw' qgalainya ti akụ ta, ási : hia ; n'qgobugie otadebqdo qnaro (O).

Poor man breaks and bites a palm nut ; they say : he has got some food here, a rich man breaks a nut and eats it ; they say : Ah ! He wants it very much, it's years since he had one.

A rich man can do what a poor man can't.

19. Akum nà wà obwò, si : mwa ya ẹkpẹlobwò, amata selu mili (O).

The hippopotamus that breaks the canoe says, if he were steersman the paddle would float in the water.

A big man can do as he pleases.

20. Obwenye bụ ñwata (O).

The poor man is a child.

Big man decide things.

21. Ịkpe adam' ẹze (O).

Judgment does not catch a king.

The court will not decide against him.

22. Otóm aguńkwò na ñke ẹbwé ádei ; aguńkwò bul' ọkoko, ñtóm akbò' (O).

Shouting kite and shouting hawk is not the same : the kite carries off a fowl. I shout loud.

A big man can't be sold in the market.

23. Otiti ikolíko ti na bẹze ; ọtie bọkpala, otitíe mbambafo (O).

There is much praise in the king's house. If it resounds in the poor man's place it hits his stomach and makes it flat.

A king can do things that a poor man cannot.

24. Ainya adigo oinyala kaya li ñgwẹle ; n'obụ unọ di okụ (O).

The madman's eyes looked greedily at the lizard, but there was a (? no) house near.

A poor man would like to be rich.

25. Oke mwade ñwuru, ọbia ábwata (A).

A rich man dies, mourning comes in.

Oke mwadu ñwuru, oḣwe ẹiri (O).

A rich man dies, the quarter is shut.

26. Akpakqb' ọko r'oliya, ñbẹku, ñwannega ; mwa nabu ọkoko, bũku qwa (O).

Heap of fire roasts the tortoise, son of Anega, if it were a fowl there is very much bamboo.

Troubles that overwhelm a rich man would overwhelm a poor man.

27. *Ẹlilí ọ́bá nàmi ọ́bà (O).*

The rope of a chief brings prosperity.

The son of a rich man hopes to be rich himself.

28. *Ẹwata akwọ́ n' azí amwara n' ije náfòfò (A).*

The child which is carried on the back doesn't know that travelling is a labour.

To a spendthrift son.

29. *Ẹwá ọ́galáinya amag' ife ; ọ́lẹ̀sọ́ akú ñkẹ́ nnaiya gbatalu ; omal' ifẹ̀, ọ́gbat' akú akaiya ; mbwẹ́ nnaiya ñwurulu, ọ́lì ñkẹ́ nnaiya, ọ́lì ñkeya, obùe dika nnaiya (A).*

The son of a rich man knows nothing, he eats only the property which his father collects, but if he learns sense, he collects property in his hand ; when his father is dead, he eats his father's own property, and he eats his own. He is as his father.

30. *Ọ́koko ẹ́lọ́ n'ọ́gabú oke emẹ̀sẹ́lú obulú ñwunye ; afonqro ñka (O).*

The hen thinks that she will be a cock after being a hen ; that's never been seen.

A big man's child may be a fool.

31. *Ẹfí sí niya dì mwa ije ije, niya aderomwa ẹ́zú afia (O).*

The cow says she is good for walking. She is no good for trading in the market.

A big man's son need not work.

32. *Ọ́cì ọ́sọ́ etu fu akú, amwara na ogú n'ọ́koka dol' onye gbataleya (A).*

He spends quickly such property as he sees. He does not know that the thorn pierces him who collects property.

If the son of a rich man does not work he is poor when his father dies.

33. *Ẹwẹ́wu sí kà ñniye b' ọ́ru,* nya b' ọ́ru (O).*

The kid says his mother is a slave, but he is not a slave.

The son of a rich man may come down in the world.

* The ordinary toning is ọ́ru.

34. Adụ nnụ, ẹjid' ẹfi (A).

There are four hundred, and can't catch a cow.

Foolish sons can't tread in their father's footsteps.

MASTER AND SERVANT.

35. Óru ánaraka di ñwēniye (A).

Óru ádaka di ñwēniya (O).

The slave is not more than his master.

The child is less than his father.

36. Ony' ẹzili ẹzi anaraka onye zilye (A).

Ony' ẹzili' ẹzi adaka onye ziliye (O).

He who is sent as messenger is not greater than he who sends him.

The servant is not greater than his master.

37. Nuku ẹhwēni čovanta, anụ abwanare, siáfa; onye asi :
dẹke, kambwa; ibi' ase : dẹke, kambwa (O).

Big hunters go hunting; animals run past them; one says :
wait till I shoot; the other says : wait till I shoot.

Two cannot be master.

38. Qgo nakọ ani, ani anarakọ qgo (A).

Qgo nẹj' ani, ani adeje qgo (O).

The hoe goes towards the earth, not the earth towards the hoe.

The master, not the servant, decides.

39. Itá nni bụ ntì (O).

To chew food is the work of the jaw.

You must recognize superiors.

40. Nsilekọ si ndẹmwọ : onye fodolo ụzọ, fobá mwọ (O).

The bush cat says to the Mwọ : who sees the road, sees the Mwọ.

If a man spoils a thing and goes to a friend, ignoring his master, and the master calls him to account, this proverb applies.

41. Nkita kbọ ẹwu, siya : ivẹsileši nasuagĩ; m' inẹli jindò (O).

The dog calls to the goat and says, cooked food suits you, yet you eat raw yams.

Advice from a wise servant to a foolish one; please your master.

PARENTS AND CHILDREN.

42. Qbq ainyi dil' ɛ̃we n' adaka ; onye nɛ̃gulũfa (A).
Our companions are monkeys and baboons ; who cooks for them ?

Ulu ainyi dil' ɔzò ; anaralačazi olome (A).

Qbq ainyi dil' ɔzò ; adalačazi oluma (O).

Our companions are chimpanzees, they don't suck limes.

(?) Teach your grandmother to suck eggs.

43. Akukwɔ nnewu talu, ka ñweya natã (O).

The leaf that big goat has eaten its kids eat.

Like father like son.

44. Ñwannaya nabw' ufie, nàbwa agidi ɓwom (A).

The child for whom the father dances Ufie dances Agidi.

Like father like son.

45. Ẹziñkpolo nadà ɛ̃ziñkpolo (O).

Good seed fall good seed.

Good parents produce good children.

46. Obá bu aya (O).

Numerous family means trouble (war).

47. Ñwanne bu ɔgo (O).

Brothers mean fighting—

(a) A brother will revenge a brother.

(b) There's quarrelling in a big family.

48. Ainy' ɛ̃lur' íkè ili owá iru nabɔ.

We can't eat the world on two sides.

You can't have many children and much money.

49. Akú ñwa b' ũzɔ, ɛ̃go ikp' azí (O).

Wealth of children comes first, money second.

50. Ẹlibɛ̃ nni adakwal' uma (O).

When they eat food, they don't weep for the knife.

A man forgets the trouble of earning the bride price when his children are born.

51. Olili nni adadi k' ɔloliya (O).

Eating food is not like working for it.

Paying the bride price is not like having children.

52. Qɛwɛ nni, nɛwɛ nni ; ɔsu nni nabaɣ' uku (O).

Who has food has food. If he pounds it he breaks his waist
(i.e., back).

Of a man who pawns his children.

53. Akukwa di etɔ, ofɛli.

When there are three supports (for a pot), it is firm.

A man who has children has power.

54. Agwɔ si : n' ofu ofu mɛɭufa ; na asi na fabikola, ofu
mwade araga n' ɛzi ainyi (A).

The snake says : one by one does it ; if they say they live
together no one crosses the street.

Union is strength.

55. Igwɛ bu ike (O).

Union is strength.

56. Awɔ si na onye nyalo ɔko bul' qgali (A).

The frog says who warms himself becomes strong.

Union is strength (?)

57. Ofu onye anarɛbi ɛyayaya n'ago (A).

One person can't make a noise in the farm.

Four hands are better than two.

58. Agamevu adɛmwa n'aɣu.

A thorny leaf is not good for a head pad.

A man will not let people kidnap his children in his
presence.

59. Imi n' ainya b' oiyi.

Nose and eyes are friends.

Brothers must help each other.

60. Ololɛngodo sɛle ndi nɛwɛɭ' isi jɛb' qgobi (A).

Grasshopper says that those who have heads can go and fight
with the quarterstaff.

A poor man can't do much.

61. Ofu onye iyèle ɔdudu atabueya.

If one man walks alone, a fly bites and kills him.

A lonely man suffers.

Ofu ife adaraii (A).

One thing does not walk alone.

Ofu onye adaii (O).

One man does not walk alone.

62. Anandri si ife nniye ji aka em' ɔgili, k' ɔgili nali qfe (O).

The ant says what his mother takes in her hand to make ogili, ogili eats, as soup.

This may be said by children of parents who have become poor.

63. Qbuluna qro nato anwulu, k' osi ainya ɔko, mw'qkagwo idingiga (A).

If the rump takes soot to warm itself, 'twill be bigger than a round basket with a cover.

If a father loses many children and then seven live, he will say this to a stranger to show how many he has had.

64. Mbè sele : onye afofo k' aru nwoloya si b' uke, ya nene atani ofoloya ɔko (A).

The tortoise says : he who sees how sick he is and says it is bad luck, should look at the rat who makes fire for him.

A woman whose children die can say this to a childless woman.

PARENTAL ADVICE.

65. Qbulu mbwè Ikengu bu afia, mw' ikudo aɔ ɔfè n'uzo (A).

It is when Ikengu market is big that you meet a bad thing on the road.

If a father wants to prevent his son from going to a place.

66. Ókenye ɛdeje ije ife (O).

An old man does not go a shameful journey.

67. Abum abia ; nkpó áde n' abia, abi edegw' ísì (O).

I am a long drum ; if the wedge is not there the drum has no head.

That is a father must help his child if the child is to prosper.

68. Ísì sì ọnụ : ebukweyi ; olu ka ebuel' ọnụ, ebukod' ísì ezibo (A).

The head says to the mouth they are cutting you off ; when they cut off the mouth they cut off the head too.

69. Okbà ọkoko zọlọ ñwaiya, anarẹbwiya (A).

The foot of a fowl treads on its chicken but never kills it.

WORK AND IDLENESS.

70. Eka onye nabagare akụ, eka onafiyali ọnụ (A).

Where one chews a palm nut round and round he twists his mouth round and round.

A man who knows how to do work must tell those who don't.

71. Oiyim, kaṅgwaikwọni, n'omaseli ntì, omaseli nyanwu nyanwu (O).

My friend, let me tell you, what's good for the jaw is good for chewing.

Friends must help each other.

72. Nwata ykw' uzọ k'ainya ra (A).

The child does not see the road that his eyes choose.

If a child attempts work beyond its powers.

73. Ozo gbūfulumu anara ejimba (A).

Ozo kpopuni ede ji npa (O).

A clever blacksmith doesn't use pincers.

A well trained man doesn't want help.

74. Elili edebenye nweñwe n'aka (O).

The bush rope doesn't break in the hands of a small monkey.

Of a man who knows his work.

75. Ikè isu nni gu onye, onaču ẹwu (O).

If strength to pound food fails a man, he chases goats away.

76. Ñwata mwavul' ite, mwa ya mwabul' aju (A).
A child helps itself from the pot, but does not help itself to a head pad.
77. Onye qbo amwa n' q̄lu nágu agu (A).
A lazy man does not know that work comes to an end.
Urging a man to begin.
78. Uz̄q̄ ego adir̄q̄ nso.
The road to wealth is not near.
i.e., is a long one.
79. Onye ókwala q̄d̄q̄ce ainya.
A man with a cough does not stand sentry.
All work is hard for a lazy man.
80. Onye āj̄ql̄u naru q̄gò (A).
One who fears work chooses his hoe.
A bad workman complains of his tools.
81. Q̄lu bu ji adadi k' q̄luleya (O).
Planting yams is not like clearing the farm.
82. Anar̄q̄ ji ofumb̄q̄se ak̄būju akpati.
You cannot fill a box in one day.
Wealth means hard work.
83. Anwu k'ananalo q̄lu, q̄w̄q̄liye, anql̄u na ndo lie (O).
Sun when they go to work, when they take to eat they are in the shade.
Hard work is not the only pleasure.
84. Ēd̄ēji n̄cīci amátò oia (O).
They don't compare a rodent ulcer with the sickness.
Of a hard-working man.
85. Itutu kal' itutu, wolu nn̄q̄fi ak̄ba, sí k' ðw̄ql̄u baliya ok̄mpu (A).
There is shouting and shouting ; if he makes a bag by skinning a big cow he says they must give him a big horn.
Of a man who makes a great deal of fuss over his work.

86. Efi sì : nya dēmwa ije, mw' adērōmwa ẹzu afia (O).

The cow says : he is good for walking but no good for trading in the market.

Of a workman compelled to do work he doesn't know.

87. Ogonog' ẹlil akọla aro nabọ, aiejidek' ịgwe', k aiejidek' ani (A).

A long rope collected for two years ; is it to tie heaven or earth ?

Endless labour is useless.

88. Ainya di ji nat' mpuma nkọ (A).

The eyes of the farmer sharpen the matchet.

(a) When the farmer's eye is on them the workers do not idle.

(b) If a farmer sees his farm, he begins to work even if he is disinclined to do so.

89. Qk̄bapalonto bu unọ nk̄ita (A).

The hearth is the house of the dog.

A man's work is his own and he does it.

90. Enwe si na onye nniya nwuru nat' akụ (A).

A monkey says he whose mother dies eats palm nuts.

The worst paid man wants to leave work first.

91. Agwọ bwa ogali alo ọgulugu (A).

When the snake goes it waits for its middle.

The tired man may leave his work.

92. Aku ągugo na nti ẹdẹzu ikè (O).

Till the nut is finished the jaw does not rest.

Work first then rest.

93. Dibia g' olu, onyelu akpa àfà (O).

If a doctor goes to work he hangs his divination bag.

The workman must be ready for his work.

APPEARANCES.

94. Onye yi akb̄bokb̄okw̄u malo eḅ qnafwiya ; ofu na (?) mwadu si n' akb̄bokb̄okw̄u amaka (O).

The man who wears the boot knows where it pinches ; another man says the boot is very fine.

A man who has trouble in his own house can say this to a stranger.

95. Nkita gbęlegbęle nękboli akw' ękoko (O).

The dog that walks slowly takes hens' eggs and eats them.

CONSOLATION.

96. Nwoke anareb ękwá maka naya n'ife nafęme (A).

A man does not weep because he and something have a quarrel.

97. ękoko gwal' udęne siya: di ndidi; nya bu ękoko; ęetakwęno n'ya namwę, ngi b' udęne abia nato guge guge (O).

The fowl says to the vulture: be patient; she is a fowl, only remember that she hatches chickens. You vulture come hopping, hopping.

To console for the loss of a child.

IMPRUDENCE.

98. Udęne si: obę nyá kwasiya milinke mwalia tata, eęi onye gęniye ęko na gę ji nyake aroya (O).

The vulture says: if he cries rain to-day, to-morrow who will give fire that he takes to warm his body.

Lack of foresight.

99. Nęwaii k' ękoko inyem sięe; inyęm ęzę węgogoam (O).

If I tell you that the fowl you gave me ran away you must give me another to please me.

100. Igu anačę n' ętiti ísí ańwutiya n' abuba íti (O).

The louse that they look for in the middle of the head they catch in front of the ear.

Finding a lost object at home after searching all the town for it.

101. ębwę ęzalo pal' ękoko ęzalo na n' akbo ęzalo (A).

The hawk of Isalo catches a fowl of Isalo and goes to the cotton tree of Isalo.

102. Anamačę ńwuru ęękulu ńke ńwurugwolo, ańwuru (A).

One who wants to die goes to one who is dead and dies.

To a friend who begs of a poor man in misfortune.

103. Anarano ẹka wāba futa n' ẹke daba (A).

If he doesn't know that the market is "laid flat" (that is, open)
he can go to market and lie down flat.

To people who don't know what given work entails.

104. Anáranó asa ǵile asa wẹ n' akba (A).

One who does not hear seven takes seven to put in a bag.

A person who states what he is going to do without
knowing what's going to happen.

105. Onye anqrọ ẹka anẹmiye uzọ, anàkwa akẹkbe (A).

The man who was not there, when they put the door, takes his
left hand to push.

Of a man who decides a palaver without knowing the
facts.

106. Ony' Íbò sị n' qbulu n' agwāliya neḡu egede, mwa ya at'
uḡu n' ẹkẹ (O).

An Ibo says if they said the dance was Agidi he would order
a waist from the market.

Of a man that is unprepared for his work. Agidi is a dance
that involves a good deal of stooping.

PRUDENCE.

107. Igẹtukulu n̄wainyime n' uḡu, n' aḡu: kẹd' ife qgamu
(A).

You stoop to look at a pregnant woman's waist and ask what
she will bear.

Wait and see.

108. Ata onubu qn̄u ve inu (A).

If a man eats bitter leaf his mouth is bitter.

109. Adaṇaba qká,* alača oluma (O).

They don't roast corn and suck limes.

110. Akbokata onye qkokabwa, onye anakbọlo amálu (A).

Speak of a certain person too much and the one they speak of
knows it.

* The ordinary tone is ọka.

111. Ewu na n' obwọ anat' igu (O).
A goat in a boat does not eat palm leaf.
A sick person must diet himself.
112. Jili ẓfifie jid' egu oji, mwak' učiči abwa (A).
Ebul' uezọ ọu ewu oji n' onọ, mak' učiči abwa n' amafuziya
(O).
Make haste and drive the black goat in, because the night is
coming and one will not see it.
113. Ife mę ite, omę mili (A).
Ife mę itè, n' ya mę mili (O).
What happens to the pot happens to the water.
If a man kills a thief he kills himself too.
114. Ozù' nánọdò ẹnẹgwínì, ọtọbọlọ ; mwa mwadu amanọdò
ẹnẹgwínì ; ọbwanaba (O).
The body stays while they are digging the grave and lies still ;
but a man does not stay while they are digging the grave,
he runs away.
Of a person who is ill treated.
115. Ābal' qji, qji akulu, mw' abalu mwade, ọbwalu (A).
If they quarrel with the kola tree the kola tree stands still ;
if they quarrel with a man he runs.
116. Eka onye nweļu ainya, eka osi af' uezọ (A).
Where a man has eyes, he passes to look at the road.
A man goes to see if anything happens in his wife's part of
the house or where his son lives.
117. Onye ọiyè siya : ẓjina okwà' lifẹ, ọkọ ọta ọko, otiwọnẹluye
(A).
When a man's ẹi tells him : don't take okwa to eat ; if he buys a
pot it breaks it for him.
118. Qt' ákọ ; enwege mbanaka, nke ọkọbo n' ọnụ afujuo
ainya (A).
He chews nuts ; if he has none left in his hand the one in his
mouth suffers much.
Be careful with a unique thing.

119. Qkùñši si naiya malu na fagaku nši, mwa ya ẹkolo akbanši bia (A).

If a witch doctor says he knows they are going to poison, he hangs his bag of medicine and comes.

120. Ase n' akbà akbà, ala n' ute; mw' ákb' gāk'bà, ala n' ana (A).

They say if they arrange they sleep on a mat, if they don't arrange they sleep on the ground.

121. Onye ajuju adẹfu ọzọ (O).

One who asks can't miss the way.

122. Ila ola, iče úče.

When you sleep you take thought.

OBEDIENCE.

123. Nwa na ka ẹi nti qbqrnwa (O).

The child that shuts its ears is not a child.

124. Onye afia atol' ato uyǎlo na nti ẹliye (A).

A man whom they send to market is advised till his ears are deaf.

125. Udẹne adaju okómwọ (O).

A vulture does not refuse to be sent by the Mwọ (presumably to eat corpses).

ADVICE (see also No. 2).

126. Àkpà aratọ ẹgẹde n' ọnụ (O).

Dumb man does not hold a drum in his mouth.

A man who has good advice will give it.

127. Ẹbozo bwankiti natọ aḡonụ (O).

If a cricket is silent, it's making a big hole.

Of an evil doer who makes no reply to the advice of his family.

128. Olọ onye zil' onwiya, onarakwa mware (A).

Ozi onye zili onwiye, ẹdakwiya mwalo (O).

If a man sends himself on a message, he doesn't complain of not knowing.

A man who refuses advice says this.

129. Obuekezie, Ilo nwa, ekukwa n' ekb azu nqarevuzo (A).

Obuekezie, son of Ilo says : that last is not first.

If people refuse advice.

130. Apal' ozu nwa onye qzo, qdika apa uku nkò (A).

If they take the corpse of another man's child, it's like carrying a bundle of wood.

To a man who questions the need of precautions.

131. Ofonoli si nya kwè na unono vevigalo, n' akwã diya n ikè ; asi nya lil' amwosu (O).

Ofonoli says : that the bird that is flying across has eggs inside it ; they say he has eaten witch medicine.

(a) Of unasked advice of a friend against whom there is a plot.

(b) Son refusing the advice of his father.

SLANDER.

132. Ona : a anarebu ebwe (A).

Shouting " Ah ! " does not kill a hawk.

Bad names don't kill.

133. Ebubo k' oiny' uma (O).

Obo ka oinya mma (A).

Slander is worse than the wound of a knife.

134. Mbòbwá (ikbe) ka nsi èle (A).

Ntano ka nsi èle (O).

Backbiting is worse than poison.

135. Ekwonoba n' Qka sele siduinye onye nanqro, ka ikbe beboeya (A).

Ekwono, son of Oba of Oka says : if they give him one who is not there he can beat him in argument.

136. Nwannonno akwa nenu oji ; efo, nwodafi nwuru (O).

A small bird cries on the top of a tree ; the son of a big man dies at dawn.

" WISE MEN."

137. Ejekì si nelo ugu ego nábò nlo nabò ego qdo nanq (A).

Ejeke says: if they count six cowries in twenty places twice it is six cowries in forty places.

138. Okoye, Adenwuli, si na ife ji nniye n' af' Ibo bu na Ibo
ekwewo ife nniye ku, mwa nniye ekwewo if' Ibo ku
(O).

Okoye, son of Adenwuli, says : that what keeps his mother in
the Ibo market is that the Ibo don't agree to what his
mother says, and his mother doesn't agree to what the
Ibo say.

GRATITUDE.

139. Okoko anareozo onye ruoya qdo n' odumili (A).
Okoko adazq onye kwoli qdo n' odumili (O).

The fowl does not forget the one who pulled out its tail in the
wet season.

140. Adakada sele ugu : inebodum ite, ebu ka inezim ezi (A).
The dung beetle says to the hill : are you helping me to lift the
pot or throwing me down ?

Adakada kpolo ugu, siya : qb' ibu kenakwum k' qbu
ainyekbeli (O).

The dung beetle calls to the hill, saying : do you help me with
my load or take it away from me ?

To a faithless friend.

141. Nwata toa nnaiya nenu, qgqoq aiyokb oya ainya (A).

A child lifts the father up, and his cloth spoils his (the boy's)
eyes.

142. Alacaba mwainya, ezez' onye bul' aku (A).

They lick up the palm oil, but forget the man who cut the nut.

If a stranger trains a boy, then the boy forgets him when he
grows up.

143. Ony' efio, sele nnaiya nay' ebuluya uzq mutanwa ;
nnaiya wesiya : nwam, onye mutadenegi ? (A).

A fool says to his father : he had a child before him ; the
father says to him : my son, who is your father ?

Of an ungrateful son who won't help his father.

144. Ony' efio amwa na nwanniye buobia (A).

A fool does not know that his brother is a stranger.

Of a friend who entertains another who is badly treated.

145. Nwangwale ama nniye (O).

A little lizard does not know its mother.

EXAGGERATION.

146. *Yi ẹluo agó bu nnè ; mwa na okwẹre ńgupu bu asi (A).*
That a yam grows big is true, but that it can't be dug out is a lie.
147. *Ababum enyi bu ẹzioku ; mwa n' obutalia n' ụzọ nkwasị (O).*
That I have killed an elephant is true, but that I carried it on to the road is a lie.
148. *Onye si : na mili ẹzoká kwulu ẹziokù ; mwa na obolu ozu n' ani bọkwasi (O).*
He who says that too much rain falls tells the truth, but that rain dug up a dead body is a lie.

GETTING ONE'S DESERTS.

149. *Agulu męle akbàná ọkoko, sie n' imi, si : ka xúne xúne di ẹle, xùnè xùnè gadisidaga (A).*
A bush cat takes fowl dropping and says: if a worthless thing is like that, what will a good thing be.
Nsileko męl' akpana' ọkoko siye n' imi, de n' ile, si : ineline diọ, ineline okęzi ya gadi (O).
150. *Onye ọkba ńpilisi nęgu nag' ọgo ; ase : ẹkwulu ife onabwęgu (A).*
A half footed man dances and fights and they say : see how he dances.
Unrecognized merit.
151. *Efi si niyal' ọgo ogò ifeva gačudide ọtòt' etọ, n' ọbụ niya bu anụnọ (O).*
The cow says she has reached an age when they can run after her for three mornings because she is a domestic animal.
A prophet has no honour.
152. *Okwala abatobi, ẹfiọ nfińfi, oču ola (A).*
A neighbour's cough if it does not attack one, keeps away sleep.
Of trouble for the benefit of another.
153. *Ọtegaka azu nya bal' anwu, k' ogab' oji, mw' obwanorọ (O).*
For the long time that their backs have been hot in the sun, they should be black, but are not.
Of unrecognized merit in servants.

154. Dìntá aǵakutege, qǵakulu ẹbweya, naba (A).

If a hunter meets nothing he takes his gun and goes home.

Fruitless trouble.

155. Efi si naiya mòmwá sobe dińwẹniya; qbolo nya dà n' ana, aiyamavubiye, amavube (A).

The cow says : that she follows her master on purpose ; if he falls down they won't pick him up or carry him.

Unappreciated work.

156. Okute neti' akụ nagoiya qno, mw' qno na tata adagoiya (O).

The stone that breaks the palm nuts counts them with his mouth, but the mouth that chews them does not count them.

FALSE EXCUSES.

157. Onyala buǵile umwaya, ose na umwaya bu ẹboa (A).

A madman breaks his knife and says that now he has got two.

If a man spoils anything, his explanations are usually false.

158. Ẹgù ogbqma nǎtolo efi, ućići qkwqliya n' azu (O).

The cow fears the witch, but at night he rides on her back.

DELAYS.

159. Ije di mbu ádeǵi ogo (O).

Going in a hurry does not eat (*i.e.*, prevent) fighting.

If you stop a person in a hurry.

160. Asi k' ẹwẹl' ućići oku onye qǵo maka ẹi ofo (O).

People say take the night for a murderer palaver, because day comes.

Hang him at once.

161. Abwẹsi siǵli ńwunniye : nyẹsi ite qsisq, mwaka na ẹi ẹmekwẹ jiri, ịbẹfa ẹbuqǵo (A).

The black ant said to his wife, cook quickly for fear night comes, when our people commit murder.

CARRYING OUT ONE'S PLANS.

162. Qkba ńko anarakba abwala, qkba abwala, isi abaiya oifia (A).

A man who collects wood does not gather abwala, *i.e.*, hairy seed. If he collects abwala his head goes inside the bush.

He hides himself.

163. Onye Mwolo sęle n' ęka mąke ęimbo, ek' anabul' uma (A).

A Mwolo man says that the calabash is sucked where the knife cuts.

This refers to the native method of bleeding, and is used of a person who gets what he wants without trouble.

164. Abu mbudo, ukwę adadi ęlę ękukwe (O).

I sing a song, the chorus is not difficult.

165. Akbata nko ęji eęi udęne ; ewęęisie akbąnakuku.

Wood is collected to cook a vulture, they take it to cook a green pigeon.

166. Oęi ngę anaralaca nku akiya (A).

He may try but he can't lick his elbow.

167. Ania nńwite, obu oinya ęko.

Neglect a small pot and it puts the fire out.

(a) a stitch in time saves nine.

(b) a man can sometimes do more than people expect of him.

168. Adęę mbwada nakpa n' oifia.

They don't sell the duiker walking in the bush.

A bird in the hand is worth two in the bush.

169. Atolo si, na fad' ebę mulu nwa ; qęę ganagana bul' ofu (A).

The sheep says they two get the child ; but the shaking sickness is what takes it.

A bird in the hand is worth two in the bush.

170. Ęzi nę n' iduma, m' qpoęaro ; qnaba, si nya pota, ji aguliya (O).

A pig in a trap can't get out, but it says that when it comes out its yams will be finished.

If a man in trouble talks of his plans.

"DO IN ROME AS ROME DOES."

171. Nko di bęmba nęęęle nńba ite (A).

Wood in the town cooks the pot in the town.

172. Ony' qfo araṭoṭa qkokq n' onq (O).
A new man does not pick up a fowl in the house.
173. Ony' qfo anarṣkwe eggu (A).
Ony' qfo eḍekwe abò (O)
A new man does not sing a song.

EXAMPLE AND REPUTATION.

174. Onye sobe ori, ozúbè ori (O).
Who follows a thief learns to steal.
175. Onye zul' qgboma n' òtu efi, qčq ga gĩ (O).
Who meets a witch where the cows meet, what are they looking for there?
If a thief says he has seen thieves at night.
176. Eñwe fu ka ibeya namwa, qmwaba.
A monkey sees its fellow jump and jumps too.
177. Ewu n' qbwiya nāye atigu (O).
The goat and its companions eat palm leaves.
178. Ofu ñkpolaka lota mwanu ozu qra nine (A).
One finger dipped in oil reaches everyone.
179. Gi bu nwannono, ifebenq, gėvu akb bal' ęso (A).
You, bird, fly and perch. You will fly and perch on the bird lime.
To a boy who begins to steal.
180. Oke nabwa mbalogwe, amwara n' akbo obiye di n' ani (A).
A rat runs on the frame of a house and does not know that its chest is on the ground.
That is, that it may fall. A thief goes to steal a goat and is not caught, but people know what he is.

CONTENTMENT.

181. Ozu adañwuru, nečqlo ulq (O).
A corpse doesn't die and remember rotting.
A man who has had many palavers and says I don't care.

182. Uđene sęle ńwunneya nime; qđimwa; obulu mw' onwuru, vęlie ńwa; mw' qbulu n' omw' qđere, vękulu (A).

A vulture tells his wife that she will have a child, all right : If she has a dead child they eat it but if it's alive they carry it.

183. ńgwele si ńenu da n' ani, to ainya mwadu, ęfqrę, osi : k' ya ęa onwiya mwa mad' aęaziya (O).

A lizard falls down from above, looks for a man and sees none ; he says he will praise himself if no one else praises him.

184. ęlibe ofibo, eęez' obul' akę (O).

When they eat palm oil they forget who cut the palm nut.

IGNORANCE.

185. Mwale ńęv' uzę na onarekbe azę (A).

Mwazedim ńębu uzę nqd' ikbazu (O).

Regret is in front and not behind.

I don't know is the beginning and not the end.

186. Obodi ę' ısı eti mwę, mw' amarę (O).

Ignoramus knocked his head against the Mwę and did not know.

187. Obodi amwara naiya na mwę ńęli eli n' ęko (A).

Ignoramus didn't know that he and Mwę ate from one pot.

If a man puts on a mask to flog his people, and they complain to him on his return not knowing that he was the master.

PROMISES AND GIFTS.

188. Emeęie ka nzeęi, nakę ńti ękę (A).

Emęsia ka ńgwaii nakę ńti ękę (O).

When I finish let me tell you, that scratches the ear.

Of an unfulfilled promise.

189. Okękbolo k' agwalu k' ękenya ńwunye ; osi k' qbulu ta, bul' eęi (O).

A bachelor whom they tell that they are giving him a wife says let it be to-day or to-morrow.

For a delayed gift.

190. Ony' isi k' ebunyelu nni, qledainyaka, tiny' aka n' ofe,
tię nkpu, si : nni lulu, nabw' ony' isi, dinka ndi ful'
uzo elibu' onweva na nni (O).

A blind man to whom they give food takes his hand and rubs it and puts his hand in the soup and shouts and says : food comes to the blind man. Those who see the road have killed themselves with eating food.

Non-appreciation of a gift.

191. Obosi apu oruku, mw' oruku ato Obosi n' ainya (O).

Obosi can't get a shilling, but a shilling isn't much in his eyes (when he gets it).

To a beggar who complains of a gift.

192. Ełełelu nwa okoko, k' atoba ainya utoya (A).

Chickens are not sold for people to watch their growth (when they have sold them).

You don't expect presents to be returned.

193. Eñwe si odiyanammwa nya bulu omugwo* jębe okb alili (A).

A monkey says it is well that I go out as soon as I have borne a child to collect food.

Of a man who is working on his farm before the usual time to one who asks why he is working.

RUNNING RISKS.

194. Ejiri ife anabwa na nti abwa n' ainya ; abwaiya n' ainya, ainy' akboro.

They never take what they scratch the ear with to scrape the eye, if they scrape the eyes the eyes are spoilt.

Don't play with a dangerous thing.

195. Anaratunye akibi n' ukwu (A).

They don't show the size of elephantiasis by the legs.

When a child is playing with a dangerous thing.

EXTRAVAGANCE.

196. Nwata nwe oru ji ; osi na nya n' oru obosi gali (O).

A small boy has twenty yams and says he will eat for twenty days.

A boy who has had no trouble proposes to spend his money on title.

* Omugwo probably means discharge, lochia.

197. *Ẹjir' iwe ẹji ọlu ji, ẹwẹlẹliya (A).*

They are not angry at planting yams and eating them.

PRETENCE OF RICHES.

198. *Ẹwofì si Ẹjiji : inḡbẹ nanni ; munai inwẹlu (O).*

A yaws child says to the fly : you sit on my food ; are we sharing it.

Of a poor man who pretends to be rich.

199. *Onye obiam liju afọ, ọsi nya asaka nnaiya (A).*

A poor man fills his belly and says he is as rich as his father.

A poor man who pretends to be rich.

200. *Onye nẹlurọ k' ẹze adási buenye k' ebul' ẹze (O).*

One who is not as great as a king does not say kill him as they kill a king.

Those who want to imitate rich people.

MURDER WILL OUT.

201. *Onye ekbọlu nkpinwọ, očil' uče n' aka (O).*

One who has committed a crime has always care in his hand.

If a man has committed a murder his action is said to be Nkpimwo ; he is always anxious.

202. *Anam abwal' oku, ji učiči weni nniye tečiye, mak' oku ẹnuliye čifo ndi nwe nwa ju ase nwafa (O).*

I run from palaver and choose the night to bury my mother and rub her grave, because palaver troubles him (me) ; at dawn those who have a child ask for their child.

A man who runs from palaver will be caught.

203. *Ani tu ẹlẹmbala, aput' ẹnu (O).*

The earth uncovers a sherd and it comes out.

Lying will be discovered.

204. *Qsoso nẹsu ẹwu, mw' aji ẹkwẹrama (A).*

The goat sweats but the hair covers it.

Murder will be discovered.

STRENGTH.

205. *Akpili adag' ọkpá (O).*

A cock's throat is not exhausted.

206. Ojẹbe tata, okwudo onye nya (A).

He goes to-day and catches a man of yesterday.

207. Onye abwara ñbwá, bú ndò, qnoba ogo, bu qñwu ? (A).

He who does not go to wrestle which is life, would he go to fight which is death ?

A man who can't do small things can't do big things.

MISFORTUNE.

208. Onye ivię nàdàkò ndákò ndàkò, butul' akụ, qdà kulu na mpoto ẹde (A).

An unlucky man falls and falls and falls ; when he cuts a palm nut he falls and lands on a koko yam leaf.

209. Ebunu si : na mbwè ffè jì mębeye bu mbwè ya tọlofa afia izizi ; fazotaleya ebwagada mpu ; ya tọfa ọzọ nkeboa, azutalofaya amuibi (A).

The ram says : his first misfortune was when he told them to go to the market and they brought him a crooked horn ; he sent them a second time and they brought him elephantiasis.

210. Óru afulu ka ẹjì akakbolo ogo ẹni ibeya ; ọsí n' obọsi ñkeya qbul' ujqm (A).

A slave sees them take an old hoe to bury one of his fellows ; he says that on his day they will take a new one.

People who laugh at misfortune.

211. Ẹze no n' ibeya ñwuru, qkbq n' ubu.

If a chief hears that his fellow is dead he shrugs his shoulders.

212. Onye si n' unkpumma ol' oku, asẹr' asi ; onye si n' obwa nkiti asẹr' asi.

He who says that a stone talks is not a liar ; he who says it does not talk is also not a liar.

When an accident is prevented.

QUARRELS.

213. Ọlubulu nẹli oñwiya (O).

Olobulu (? lizard) eats himself.

Warning one friend against another.

214. *Ẹtũfurọm otanwata sọliye ẹqba (A).*

I never lost a boy's bow and followed him to find it.

If a boy accuses a man of stealing his property.

215. *Nwofì si n' ikbe amarọ nniye, m' ọmarọ nniya ; na nniya akọgu nni k' oge ọu afọ, nniye ọibẹpu nkobiliki ọi, sikoli eẹi, mak' ago bia (O).*

A boy with yaws says it is not the fault of his mother nor his father ; his father gives him food enough to fill his belly and his mother cuts half a yam to keep for his food to-morrow because hunger comes.

If two brothers have a quarrel, the arbitrators can say this, meaning ; don't go into details.

216. *Anẹ ọi ọnu ofu onye ẹkẹ ọku.*

Adana ọnu ofu onye ara ọlẹ.

Don't hear one man's mouth to settle the palaver.

Hear both sides.

217. *Nkita na nwanneye lqvolọ ; qdika ẹz' adẹrọfa n' qno (A).*

If a dog and his brother play, it is as though there were no teeth in their mouths.

If relatives have a quarrel.

218. *Dibia bwafie, osi owẹlẹ ná (A).*

If a doctor is mistaken he leaves by the back of the house.

If friends have a quarrel the innocent one can say this.

219. *Onye oku eniw' oiyi (O).*

Quarrelsome has no friend.

220. *Ngwẹlẹ si nwanneye ka fawẹlẹ isibalia, na ife qnu kwulu qnaṣọka (A).*

The house lizard says to his brother let us talk by head shaking because what the mouth says is always bad.

Let us give up quarrelling.

221. *Qkba but' nṣi qẹq obilulo (A).*

The feet that carry dung find grass.

If two people quarrel and one asks for the other for help in trouble.

222. Anarẹmẹrẹge azụ, di na n̄wunye abulu n̄wanne (A).
It does not take long, husband and wife are brother and sister.
Husband and wife soon settle a quarrel.
223. Diai, ainyi gakwọ aka geli ẹnwe, agel' isi ẹnwe biakwọno aka (O).
Friends, shall we wash our hands before eating monkey, or shall we eat monkey's head and just wash our hands?
Is the settlement of the quarrel to be final?
224. Íkẹ gu oke ẹfi, ogqorqmpu ye ainya (A).
If an old bullock is tired it bends its horn and closes its eyes.

WRONGDOING.

225. Ečetẹlẹ n̄ci alo, ọta (A).
If they remind the bush rat of biting, it bites.
226. Ite ware, ite di n' ẹké (A).
A pot breaks and there is a pot in the market.
A prisoner must be punished but the damage can be repaired.
227. Agedolum ana, uyolo ísí akụ n' ǎka; onye m̄ẹbie ani, n̄kpolakụ ad̄abweya (A).
He keeps the law and catches a head of palm nuts in his hand; if a man breaks the law one nut falls and kills him.
228. Ẹm̄esia ẗà' ọnụ kulu n̄jọ ẹku ọmwa (A).
After a man has spoken ill he speaks well.
A wrongdoer begs for mercy at last.
229. Agadin̄waiyi dà ndada nabọ, aḡōa ife ọbu n' ọkba ọnụ.
If an old woman falls twice, they count what she has in her basket.
230. Oinya ná, apoya adanà (O).
The wound disappears but its scar does not.
Punishment does not undo a murder.
231. Qboro ẹkpẹ n̄wa j̄ite wa, k' ẹji ājuya (O).
It is not when a child breaks a pot that they ask questions.
Of a first offence.

232. Akukwọ ogẹde nanwoli n' ọtòtó, qmago k' anasi sisi (O).
The banana leaf is glad in the morning, but does not know
what the evening will be like.
233. Ẹtiwa ite, bakuta iyi azu (O).
The pot is broken and one turns one's back to the waterside.
234. Onye efio bu anu, obu ofẹke yali (A).
A fool kills an animal ; he is a fool who wonders.

SNEEZING.

235. Nkpom qnu k' anakp arọ ẹdẹbu arọ (O).
Calling me bad names, as they call the year, doesn't kill the
year.
236. Qnabo akà anagaḽ ụzọ, abđi ikpẹl'oifia (O).
If they give a date for clearing the road they only brush the
side of the bush.
237. Azo aká adẹmwa ñkwokwọba (O).
The back of the hand is not good for the inside of the fist.
Calling for an ill purpose can't affect me.
[A sneeze is supposed to be an answer.]
238. Ozi anarẹbu okọ (A).
Ozi adẹbu okọ (O).
A message does not kill the messenger.
239. Ẹkulẹku anarẹbu dibia (A).
Calling does not kill the doctor.
240. Ogugu yẹzẹ, mbwọlọgu ẹsẹlue ísíye (A).
Onunu jie ibo, nkpọlọgugu ẹsẹl' ísíye (O).
A hole falls in, the roots move their heads out of the way.
241. Ainya adafu níti (O).
The eyes don't see the ears.
242. Akà nagẹbu ngu ; ísí anawa ainyike (O).
They fix a day to cut ngu ; the axe's head aches.

243. Uẓẹle bu ẹze (O).

Sneezing is king.

Everyone salutes the sneezer and he salutes everyone.

244. Uẏẹle bu ẹze (O).

Yawning is king.

Everyone salutes him and he salutes everyone.

PATIENCE.

245. Itẹ̀nkba' bid' aka n' obu, n' akọ ẓaiča (A).

The oil pot puts its hand on its heart, and the palm nut gets ripe.

246. Onye n' adẹr' uẹu adalotā ẓi (O).

A man who is not persevering does not eat yams.

A man who is well off is not a thief.

247. Nwaiyọ bu iẓe (A).

Slow is the journey.

Slow and sure.

248. Onye ʼavale ọgalainya, ọtag' ose, ọta ọji (A).

One who is near a rich man, if he doesn't chew pepper will chew kola.

249. Onye nača ọba azí, adabu obwenye (O).

He who washes the king's back can't be poor.

A master will treat a servant well if he is patient.

250. Afiamala se ńwiya : dikwa ndidi ; n' ifè n' aro ọko k' ajul' oyi (A).

The louse says to its child : be patient, what is hot gets cold.

MARRIAGE.

251. Ite ware, ite di n' Ẽke (A).

If a pot is broken there is a pot in the Eke market.

A man says this to a quarrelsome wife.

There are as good fish in the sea as ever came out of it.

252. Onye Abwene si: ñwainye tẹkwesi ofe, obwonariya, qno avuliyambẹku (A).

A man of Abweni says: if a woman cooks soup and it boils before she is ready she can take her mouth and blow it.

What a husband says to a quarrelsome wife.

253. Ñwa qmugwo sili na mbwè ċiye ji mębiya ifè, bu mbwè ęjikute mili izizi aganaiya nyenye n' ísí gafue n' ana (A).

A small baby said when its Ċi did him wrong was when they brought water first to give him, and pass round his head and pour on the ground.

That is if a man's wife and children die.

254. Ak áfu ísí, m' iya laruna ola (A).

Ak' áf' ísí, m' ọ́laru (O).

If the hand does not see the head it can't sleep.

A wife waits on her husband's pleasure.

255. Uma ẹku adẹme ẹbele, ji (O).

A cooking knife has no pity on the yam.

A woman tries to get all she can from a man.

256. Fa ji ọkà lat' ọkoko (O).

They take corn to catch a fowl.

They pay money for a wife.

257. If' ọsisọ bu ọgù.

Love of a person is medicine.

A man has one favourite wife and beats the others.

258. Ẹbẹle akpọkpọ ẹdeme ọnwẹne (O).

Pity for the skin does not touch the heart of the leather worker.

A bad wife is not sorry for her husband.

259. Ọsọ nabor' ọsọ, okboro bwakọkud' aka n' ala (O).

Running is not running, if a woman runs with her hands holding her breasts.

If a man marries with borrowed money.

260. Kulu mili izizi, kute alogolo (A).

Ẹkue na mili izizi, ekut' alolo (O).

If you take the first water you take dirt.

To encourage a man to marry again if his first wife dies or is a bad one.

261. Okporo bu ụnọ (A).

Woman is the house.

You can't have a real home without a woman.

262. Anaresi ẹuo ite wẹle lẹbe n' afia (A).

Fadamaču ite, ẹwẹliya gẹle n' afia (O).

You don't use a pot and take it to sell in the market.

To a wife who wants to leave her husband.

263. Ifitewu anarẹli ńkpóga (A).

A she-goat does not eat when she is dragged away.

Of a woman who leaves her first husband and is worse off than before.

264. Akba qfó an' ainya n' obi.

A new bag is seen on the chest.

A new wife can do as she pleases.

265. Enyi bu uku ńko, ẹka onye idolo, onye qtóraiya (A).

A friend is a lump of firewood ; when he is heavy one throws him down.

When a husband turns out a bad wife.

266. Ojẹlu be qgalainya, qtage ose, qta qji (A).

If one goes to the house of a rich man if one does not chew pepper one chews kola.

267. Ojẹ b' okenye, ẹgu imi, qgwe qno (O).

If one goes to a big man, if one does not shake one's nose one moves one's mouth.

One gets either snuff or kola, said of a woman who gets a bad but rich husband.

268. Ani nwoke adẹro, n̄wainye n̄eli nru (A).

” ” ” ” neli nru anu (O).

In the land of no man woman eats the gift of honour.

Of a woman who neglects her husband.

269. Dibia liju' afọ, qpala akbaya dobuge azu (A).

The doctor fills his belly and carries his bag behind him.

Dibia liju' afọ, agota ńkpologu (O).

The doctor fills his belly and pulls out splinters.

Of a woman with an old husband who wants to leave him and go to a man with money.

270. N̄wa ājūu anarēfu ēzĩ.

A child asks and does not miss the road.

Make enquiries about a woman that you want to marry.

271. Anaret' ūče k' afufu si ēbu, iwēle liju af̄o.

Don't think that trouble comes and kills, and you get food to fill your belly.

272. Ēdētu uke elīju af̄o (O).

You must not think of ill fortune when you want to fill your belly.

For a widow who won't be married.

273. Ak̄bata ñko ; ōnwug' óko ; apagareya n' oifia, ēk' ak̄bataleya (A).

They collect firewood and it does not light ; they take it back to the bush where they collected it.

Of a bad wife.

274. Nwoke čq̄ba oku, q̄noba ñwainye ; mwa oku govaya ago, q̄noba eboa (A).

If a man wants palaver he marries a wife ; if palaver is hungry for him he marries two.

PROMISING INFORMATION.

275. N̄wannem, agwagomi, kāngwaii ab̄o' ofu (A).

My brother, I have told you and let me tell you are not the same thing.

276. Oiyim, kāngwaii n' q̄sq̄ dīče, ganaḡanà dīče (O).

My friend, I tell you running and shaking yourself are different.

277. Ife di b̄e ñwa na ñwamwe (O).

What is in the house of the child belongs to the child.

INNOCENCE.

278. Onye n̄m̄er̄q̄ ife iyi adāto ak̄bala ēgu (O).

Who has not sworn does not fear thunder.

279. Onye n̄lir' ējuna, onarēkpofu ñkilikoya (A).

Onye n̄lir' ējuna adainya igogolie (O).

He who has not eaten snail does not carry its shell.

280. Enyi mę ife, ụna ẹbu enyi ; mw' enyi ẹmeg' ife, ńdò abulu ńkeya.

An elephant does something and a knife kills him ; an elephant does nothing ; his life is his own.

CHIEFTAINSHIP.

281. Obu anarabwa aka (A).

The obu (men's house) has not empty hands.

There is a chief to every town.

282. Abum ísí aka ; ísí aka áde n' aka, aka abwa ivilívi (O).

I am the thumb ; if there is no thumb, the hand turns round.

If there is no chief the country suffers.

283. Obẹlani, mbẹku ẹil' ọzọ (O).

In a small country the tortoise makes ọzọ title.

FRIENDSHIP.

284. Oiyi bu oiyi ńwọbala na nkita (O).

Friends are friends, like cat and dog.

285. Aiyaram ẹkwẹle na muku ńwa n' okbà, wẹzaba ẹnwẹrẹ ńwa (A).

I don't agree to carry my child on my foot. I answer there is no child.

When someone asks a friend to do work for him.

286. Abialum aza onọ bial' ọčoọ (A).

Abalum za onọ bu ọčoọ (O).

I came to sweep the house is a chuck out.

You don't order a friend about in his house.

287. Ọsísí ńwẹl' afa, k' oiyi nedudaba oiyi (O).

A tree gets a name ; a friend takes his friend to it.

A friend helps a friend.

288. Ọbụ nak' ẹkà nẹgẹbu, Abwaja ná ; mwa ák' ẹkà, ebu Abwaja (O).

If they give notice when they are going to kill, the Abwaja people run away ; if they don't give notice, they kill the Abwaja people.

Said by a friend who comes to see another without notice.

289. Nne na ñwaiya anarama ọko ẹl' ife (A).

Mother and child don't light a lamp to eat.

Ñwanne na ñwanne adamu ukpe ẹli nni (O).

Brother and sister don't light a lamp to eat.

Friends don't fear each other.

290. Ifuainya mbwada kad' orue (O).

Seeing duiker pleases the hunter.

It's better to see and not kill, than not see at all.

When friends meet after a long absence, and the host has no food.

PRIDE.

291. Ikbakba si na ka mwa ọkoko gasqnariya, na bwa nkp
ogili n' ọfe.

The ikbakba* says : it's better that the fowl should be sweeter than he, and melt in the soup like ogili.

292. Ẹzi si na ẹlugo kaya gẹmẹbi ǎkwa, mwa na nẹa ñwẹl' ikẹ
isučapia.

Blood says : I am able to spoil cloth, but soap can wash away.

293. Mwāun fūta, obodi abwal' ọsq.

Masks come out and fools run away.

When there is work to do, a lazy boaster runs.

294. Ana ñwoke nadęrq ñwainye nere ñku (A).

Ani mwadu nadęrq, mbẹku ẹil' ọzọ (O).

Land of no man ; a woman makes palm wine.

Land of no man ; tortoise takes title.

Of a boasting stranger.

295. Ñwannonno si n' ana bẹ na mpú ; eka ọnọkwa, k' ọnọq
(A).

A small bird flies up from the ground and perches on an ant heap, where it stops there let it remain.

Of a boaster who has made some titles.

* A small bird.

296. Amačam if' owa, kqlo ji n' obo qkba, kwę n' afonu (A)
Who knows the things of this world, plants yams under his feet, and ties them to his beard.
297. Nwannonono lijuo afu, osi čiye kuliye (A).
If a small bird fills its belly it tells its či to carry it.
Of a boaster.
298. Áfu oruku afo afunainya (A).
One who can't get a shilling is not of much account.
A big man speaking of a boaster.

HOME.

299. Bonye bu bonye (O).
My house is my house.
There's no place like home.
300. Aru nnegu čebelu n'waiya.
The body of the she-goat guards its child.
If a man has many children, some go abroad ; a married girl may say she wants to go home, for her own country is best.
301. Ife nwa kaso nne kali nna.
A child pleases the mother more than the father.
302. Qsq ndò-anaragu ikè.
Running for life does not exhaust your strength.
A man never tires of trying to save his child.

INDECISION.

303. Qdum edebu ugu anu (O).
A lion never kills half an animal.
304. Anaręji uče nabq alo ji.
One does not think twice about planting yams.
If a man is hesitating about marrying.
305. Anarači qkba nabq ęne ogwe.
No one takes two legs to step over an obstacle.
One thing at a time.

306. Uče nabq anarekwe onye oiya ẹli ife odogeli.
Two ideas don't allow the sick man to eat the things that he keeps (?)
307. Uče nabq ẹdekwe okumu ẹli jibwiya.
Two ideas don't allow the sick man to eat the yams from his farm.

FORBIDDEN FOODS.

308. Okpanām sql' ẹbunu li atulū.
Okpanam forbids rams, but eats sheep.
309. Ẹnugu ẹmekoeme oli anu sql' ẹnwe.
Hill country, famous land, eats meat (of man) but forbids monkey.

GREED.

310. Ili obele ilie nnẹku (A).
Olie nkentà olie nkuku (O).
He eats the small one's, does he eat the big one's?
That is, the elder brother who takes his own share and wants to take his brothers' shares.

IMPORTUNITY.

311. Ukúvũ jo ifè, qnụ anareliya (A).
Ukúvũ ju ifè na qnụ adeliye (O).
If the shoulder refuses a thing, the mouth does not eat it.
When a man begs a second time.
312. Qsu akụ, oji qkoko ẹzul' ikè (A).
When one pounds palm nuts he drives fowls away for a change.
A man always begging for favours.
313. Nwa ẹgu bua ikpele n' ani qnololo nneya ala (A).
A kid puts its knees on the ground to suck its mother's milk.
A man who knows how to beg gets what he wants.

DEATH.

314. Dibia nagwọ otolo, odebel' afwiya n' osọ (O).
A doctor who cures otolo keeps his stomach in another place.
315. Qñwu anarakba óke (A).
Death cannot make a boundary.
316. Qñwu adado ẹbwẹ (O).
Death does not fire a gun.
317. Qñwu ato ẹgù (O).
Death has no fear.
318. Qñwu ẹbu qgo abia (O).
Death does not fight when he comes.
319. Azi naiwuli n'òtǔto, onye gbalo anasi afa (O).
A child is glad in the morning, can he divine for night.
A man does not know when he will die.
320. Ačala ñwuru, ačala pũčie.
Elephant grass dies ; elephant grass grows up.
People killed in war.

LET SLEEPING DOGS LIE.

321. Atolo si naya amwara bwal' qsq mwa ẹbuteluye, nya awoba awoba (A).
A sheep says she doesn't know how to run ; when they carry her she jumps and jumps.
A quiet man when roused may be dangerous.
322. Ẹtikọ nyaka ẹzi enya ẹk' aro (O).
Constant flogging helps to give strength.
A poor man may become dangerous.
323. Qnụ onye alo, k'ânano ofu ife ẹji akpoya (O).
From the mouth of an evil doer, let them hear one thing to take him to prison with.
You must hear a prisoner.

324. Ākwà n̄zurq uku, anar̄egetu n̄wa (A).

Ākwà elurq n' uku, odan̄etu n̄wa (O).

If the cloth does not suffice for the father's waist, it doesn't knock the child down.

Wait for the trial of an accused person.

DEBT.

325. Ife onye ĵi n' aka k' q̄ĵi anu ogo (O).

What is in a man's hand let him take it to fight.

A man pays with anything that he can.

326. Ĕzil' ego ku onye uḡwq; onye uḡwq na, onye ĵi uḡwq
eĵilili kwq uḡwq (O).

Money is borrowed to pay a debt; the creditor goes, but the debtor still owes the money.

CHILDREN SUFFERING FOR PARENTS.

327. Qkwá n'ísí, okubu eċċelo (A).

If it misses the head the shoulder waits.

328. Q̄nwu bulu nnoke, 'anar̄ekwe unwaya as' ainya (A).

Death kills a big rat, and does not let the children open their eyes.

329. Amuta n̄wa n' ab̄orq n̄wa, eĵiliye bo ife naiya n̄m̄et' alo
(A).

When a man gets a child which is not a child (that is not clever) they take it to pay back the father's misdeeds.

330. N̄wa ēriginne, b̄qba ife ēm̄qlu nnaiya; ife ēm̄qlu nnaiya
ēmeye (A).

If a child is not big they take him for what his father did; what his father did is done to him.

IF A WEAK MAN TRIES TO EXERT AUTHORITY.

331. Q̄dik̄d̄i bo a mba; q̄dik̄d̄i ap̄u kuliye (O).

He who does not tire goes to wrestle; a tireless man comes out and stands up with him.

332. Nwanza ni n' ana fenyili be n' ododo igu ; ikuku bueya
bunye enu budeye n' ana nwanza si ikuku naiya no
nnekwonneya na nekwo nnaiya.

Nwanza* flies up from the ground and stops on the end of a palm leaf ; the wind lifts it up and drops it down ; the bird says to the wind, he was in charge of his mother and in charge of his father.

GOOD FORTUNE.

333. Qbwq onye kpanari onye na nku, osi nia bata n'
ajoifia (O).

One companion gets more wood than another. They say he goes to the bad bush.

334. Mbwada dal'ibi abugwolu ofa' dinta (A).

The buck with elephantiasis is a piece of luck for the hunter.

335. Okata qbita anakpa akwa mwq (O).

Sudden misfortune weaves cloth (for burial).

INCOMPETENCE.

336. Obial' izu, amwag' ife kulu (A).

He comes to a meeting and doesn't know what they are talking about.

337. Akwq n' azu mwa qkba anakbum n' ani ; rapum, ka
njili qkbam jebe (A).

I am carried on someone's back but my foot reaches the ground ; let me go that I may take my feet and walk.

338. Okenye joku, moku ; qnq n'onq akayama (O).

Great man goes to a case and says nothing ; he who stays at home is better.

TASTES.

339. Mwadu edei akeya arainyelu ibie oyi (O).

A man does not take his hand to choose a friend for another.

* A small bird.

340. Onye nḡli nni, k'ḡnagu.
If a man eats something (it is) that he's hungry.
Everyone is not alike.

MISCELLANEOUS.

341. Agadi ádakánka n' egu omalo eté (O).
An old man is not too old for a dance he has learnt.
342. Osa gu onye n' qno, òrḡ (O).
If a man has no answer to make he can hang.
343. Agadiḡwaiyi nabw'qsḡ enugu, qḡḡ ifè n' ife naḡuya (O).
If an old woman runs up a hill, she is running after something
or something is running after her.
When they ask a traveller why he comes.
344. Bokḡampa alo gbafolu di ikè (A).
Cunning kills the strong man.
345. Nḡiči se : na ḡku ya beḡe anaraḡu eḡu (A).
The rodent ulcer says : the palm tree that it cuts never fails.
A man doesn't upset arrangements.
346. Onye oku vḡlumnḡ n'qno, neḡi oruku apḡtiya.
A man whose word stays long in his mouth can get a shilling to
take it out.
One who refuses to explain a quarrel and settle it.
347. Áḡò nokatalo, kḡoḡie níti, si na ifunainya ka eno na níti
mwa (A).
The leopard hears too much and shuts its ears. It says: seeing
is better than hearing.
If a man has no ears he is not deceived.
348. Qli qḡu ana, neli ogu qkḡḡ (A).
A man who eats 20 plots of ground has eaten 20 fists.
A man who claims much has many quarrels.
349. Eḡjune ḡ'ile qmwa ago n'ógu (A).
A snail takes a good tongue to pass over a splinter.

350. Ogu ǣjune adabwa mmē (O).

The shell of the snail has no blood.

Asking a stranger to leave a country alone.

351. Ókụ nǝli mbwani ; mbwani načo ísí aǵuani n'ísí esu (O).

Fire catches underground ; under the surface the ground looks for the head of a bad snake and the head of a millipede.

The white man has taken the black man's country, when no one expected it.

352. N̄wa nnaya zilolo ori, n̄abwa na mbó.

A child sent by his father to steal, knocks at the door.

One who fears nothing will ask for anything.

353. Afqm zim olo (A).

Afqm zim ori (O).

Hunger sends me thieving.

354. Iwe bu álo (A).

Iwe bu nsq (O).

Anger brings the forbidden thing

An angry man doesn't care what he does.

355. Omakam ife ; k'asiya lača ñkpili akiya ; olure qno (O).

He knows much, let them tell him to lick his elbow and the mouth does not reach.

Of a man who visits his father-in-law, but can't pay for his wife

356. N̄woke ony' Ukbo si : rapu ife, k'qkwolo, k'qkwo ; n'onye qnēče, k'qnēče (O).

A man of Ukbo says : leave the thing alone, let it wait, and who waits for it, let him wait.

A servant says this to one who can't deliver a message.

357. Qnqdo nagu ñgwęle, m'ǵdodo ękwęreya qnqđò.

To sit down is the lizard's desire, but its tail prevents it from sitting.

358. Adaka ɛlil' ɛnu, abid' ɛlil' enu, amal'onye qgqɔɔ di
n'ukwe.

Adaka climbs and ape climbs, and they know whom the loin
cloth fits.

If too many people argue they must have some test to
decide.

359. Ōjuju tɛkaka, abwɛliya ofiɔ (A)

Ūjuju tɛkaka; abainye oyò (O).

Ojuju is too far, snap your fingers.

Sour grapes.

360. Qburɔ ʒ' ʒg' Itù n' ɛjɛrɔ, n'ola (O).

It is not a question of going to the battle of Itu or not going ;
it's sleepiness.

Of a forgetful man.

361. Oke neli onye, nafwiya.

When a rat gnaws some one, it blows him.

Flattery.

362. Apal'ozu, azačala onɔ.

When the body is carried out, the house is swept out.

A reply to threats.

363. Aso ñwata bu qvivi, amu qsɔ luya (O).

They tell the child to whistle and it wants to laugh.

Shyness.

364. Di bu ɛlili, mwa ñwunye bu ñgugu ; elili tibɛlu, ñgugu
abatɔ (O).

The husband is the bond, the wife is the bundle ; if the bond
is cut, the bundle lies open.

When two people have a private arrangement and quarrel
others hear of it.

365. Abù onye ʒiso okɔlɔbia, ka oʒi alo ʒi (O).

The song a man knows as a young man he can take to work
yams.

366. Ony' ibi nekučal' ola, abatobi, si n' ola agara n' ainya
(O).

An elephantiasis patient snores, and neighbours say that sleep
does not come to their eyes.

367. Óko si na oráí ba n' onq.

If fire comes from the Orai it goes through the house.

Orai is the big medicine ; this means that if the brother of a witch dies the witch has killed him.

368. Dinta amwana mbwada bu qbia (A).

The hunter does not know that the duiker is a doctor.

That is to say a man does not know the power of his opponents.

369. Dibia anarabia mwa ekuroiya eku (A).

Dibia adapqta onwiye, mwa akpwiya (O).

A doctor does not come out of himself if they don't call him.

He might be accused of poisoning if he did.

370. Onyala si ekwe nku, ej' isi esu (O).

A madman says : the drums are sounding and they take his head to knock them.

For a man who refuses to go into court with his opponents.

371. Mbwafu okokbolo, r'adaña qkwà, ofu ite na ofu qko (A).

The flitting of a bachelor, what's it like ? One cooking pot and one soup pot.

372. Atoa qgu qbul' iyì (O).

If you put poison down it is medicine.

373. Atani si iwunye : bokwanum egu : k'ya nq n'onq ;
maka yapu, qbq imamaziya (O).

The bush rat says to his wife : you must dash him for his dancing so that he may stay at home because if he goes to the dancing place, she won't recognize him.

374. Ebwé fulu nwa qkoko, čofu, buluya ; nwqkoko bq nniye
bq nnaiya, si : naiya nakbq nkpu k'qra nol' onuya,
n'qbqrq na ife jiye gareya (A).

The hawk sees a chicken and catches it, and carries it off ; the chicken cries to its mother and its father ; it says it cries that people may hear its voice, not because the thing that catches it will leave it.

375. Eyi sele : ekwale ekaya no, okbaka si welu gbq wataleya (A).

The rat says : look where he was ; the oil seed broke and bit him.

Proving an alibi.

376. Akbi si naiya bò qfunainya na nnaiya iyì (A).

The scorpion says that he is a proof that his father is medicine.
If one denies and another proves his ability to do a certain thing.

377. Anam enēgi ainya, k'ísí egu nēn' obu.

I look at you as the skull of a goat looks at the obu.
When they are sharing out meat and a man asks the divider if he has got his portion.

378. Ikbakpa si na obwo onye naṭoya ākwà.

The Ikbakpa says that its companions take off its cloth.

379. Onye atogo ago egu, onuye q̄raka onu²efi.

If a man does not fear a leopard, his neck is as thick as a cow's.

380. Qd̄guma nol' ife nol' enyi.

Odogoma swallows the thing that swallows the elephant.

381. Qtagwo oji na nzizo.

He has eaten kola secretly (has been bribed).

CONVERSATION.

John (an Oniča boy).

Nwile (a Nibo boy).

Diai.

My friend.

K̄ēdi k' ime.

How do you do ?

Ibu ony' q̄be.

Where do you come from ?

Ò, Ó.

O.

Ainya nalokq̄ qlu n'ofu q̄be.

We finish work in one place.

Ainyi bialu obobo ndia.

We have come to this place.

Ẹ.

Yes.

anom q̄fuma.

I am well.

Abum onye Nibo.

I am a Nibo man.

Nq̄o.

Welcome.

Omwaká nq̄fo.

Good so.

Ẹ, ainyi bialu Umučuku tata.

We came to Umucuku to-day.

John (an Oniča boy).

Nwile (a Nibo boy).

Umučuku ndi obodo ndi ẹbe.

Are the Umucuku the people of
the quarter or of the town?

Ndi Ikeliḡḡwa.

The Ikelionwa.

Kẹdo bonye ainyi no ɓenuḡwa.

In whose house are we in this
place?

O, Ọ, ezioku.

O, are we.

Esego ḡwunye na foto.

Have they put wife in photo?

Nyanonyedo.

She and who.

Mu bu Jon k' ẹsẹmunya na
foto.I am John, whom they take with
her in photo.

Mbà, qbur' ase, ha ha ha.

No, it is not a lie.

Qbur' ase; nafum n' ainya.

It is not a lie, I see it with my
eyes.K'ainy'oli siziya, n'oku
adẹriya.Let us stay a little, there is no
palaver.Mwa ḡḡi gwako ndia n'qbia
nabia befa.But you tell the people that
strangers come to this place.

Igwigofa nqfq.

You have told them so.

Obu ndi Ikeliḡḡwa.

It is the Ikelionwa.

E.

Yes.

Ainyinobečifanakboko Kano.

We are in chief's house they call
Kana.

E; ọ, ẹ.

Yes; O.

Yes.

E nya na Jon, onye Oniča.

Yes, her and John an Onica man.

E. Oku asi, he, he, he, he.

Yes. A lie, ha, ha, ha, ha, ha.

Nwokem, inasi kazẹkwẹm.

My friend, your lie is too much.

Mbà, ẹbe fu ainya, oku adẹ-
riya.No, as you see with eyes, there is
no palaver.

Nqo.

All right.

Nuku qbia bia tata.

A big stranger comes to-day.

Agwamfa sifa n' oibo bialu.

I tell them that a white man is
come.

John (an Oniča boy).

Nwile (a Nibo boy).

Abum nye Oniča.

I am an Onica man.

Odinwa, nao, kedo k'unun-
ęlu.

All right, how do you do.

Kęne ndia.

Salute them.

Sifa n'onye oibo siya dalu.

Tell them the white man says
thank you.Sifa n'ainyi biago kaifofa
ainya.Tell them we have come to see
them with our eyes.

hę, hę, hę.

Ha, ha, ha.

Qđimwa nę ; ńkata, ńkata.

All right (conversation).

Íkè agugo dakwqm ; ka nnaba.

My strength finishes, let me go.

Ę.

Yes.

Ka ći fo, k'đdibazia.

At dawn let us go.

Mbà, o.

No.

O, n'qdemwao.

All right.

qđimwa n'ębi qfuma.

All right stay well.

(9851)

Muniwa onye Nibo

I am a Nibo man.

Ainyi noča mwa mma.

We stay all right.

Čif osi, ainyi kenei, dalu.

Chief says to us thank you,
thank you.Onye oiča kene siya mwa
mma.

The white man salutes him well.

Ainyi biata bunu ; ainyi nolica
k'ainyi na.We come to-day to your place, we
sit down, can go.

Hę, ọ, ń, diainyi omęđelana.

My friend, how are you ?

K'odi nofo ; noo.

Let it be so, all right.

Íkè agunakwo nei.

You are getting tired.

Ę.

Oh.

k'ainyicazia ikękwę ainyi
gafu ozo.Let us go ; perhaps we see another
time.

nqò.

All right.

O, nqò.

All right.

k'qđi vao ; n'ębi qfuma o.

Let it be so, stay well.

E

John (an Oniča boy).

Nwile (a Nibo boy).

O.

jámao.

O.

Farewell.

O.

O.

COMPARATIVE PHRASES—ONITSHA, AWKA, BENDI.

Obqsi tata b'ẹke ; ẓboloná oge áfia ẹlũe, ẹjẹbe ẹke tata (O).

Obqsi tata b'ẹke ; ẓbolona ógé afia ẹlũe, ẹjẹbe eke tata (A).

Obqsi ta wo ẹke ; ọworona mbe ahia ẹruwe, ẹjẹwẹ ẹke ta dẹna (Orata).

To-day Eke ; if time of market comes, they are going to Eke to-day.

imẹlim' ifè di iche iche nazu nim' ẹke (O).

imẹlim' ifè di nice nice nazu nim' ẹke (A).

ọtotoro ihie dẹnai iche iche nazu nim' ẹke (Orata).

Many things different are on sale in Eke.

Oge kịta bu oge éji ẹkbu aja, na ẹkwadẹbe (O)

Oge kịta bu oge éji ẹkbu aja, na ẹkwadobe (A)

Mbe ta wo mbe eji akbọ àjà na ẹkwandẹbe (Orata)

Time of to-day is time to lay mud and prepare.

ẹbe agebu ji, arońwa mwana ikọ ji ákaluro (O),

ẹbe agebu ji arońwa mwana ibuji ẹkeluro (A),

ibe agebu ji afwona maka ẹkọ ji akarugo (Orata),

place to plant yams this year because yam planting time is not here,

dika tupu ońwa nabọ agebido k'qbá ji (O).

dika tupu ońwa nabọ agábido bube ji (A).

dika ntupu ońwa nabọ agapalite k'qbá ji (Orata).

as before moons two they will begin to plant yams.

Obqsi ta bu ẹke k'ainyi nakbq' oke obqsi nim' obqsi nine (O).

Obqsi tata bu ẹke k'ainyi nakbq' oke obqsi nim' obqsi nine (A).

Obqseta wo ẹke k'ainyi nakbq obqsi uku nim' obqsinine(Orata).

To-day is eke that we call big day of days all.

Ife diçe içe ka neme n'obqsi eke mwakana ekuluya oke obqsi
(O)

Ife dina içe niçe k' eneme n'obqsi eke makan' akbqliya oke
obqsi (A)

Ife dina içe içe k' eneme n'obqsi eke maka akbqroiya obqsi
uku (Orata)

Things different that they do on day eke because they call it male

dika obqsi afq. Qbu nqfq k' esi eme (O).

dika obqsi afq. Qbu nqfq k' esi eme (A).

dika obqsi afq. Obweya k' eji eme (Orata).

day like day afq. That is why that they start do.

imeime ife di niçe niçe maka fanqlo n'obqsi afq bu ezibo
obqsi (O).

imeim' ife dena içe niçe makana fanqlo n'obqsi afq bu ezibo
obqsi (A).

qtotqr' ife dena içe niçe maka hanile n'obqsi afq wo ezibo
obqsi (Orata).

many things different because they think that day afq is proper day.

470. NONSENSE SUNG BY GIRLS AT AGUKU.

Iyòò, ó, Abq kwèkwe, ihwu, Iruka ecle
Oh, oh, oh, oh, girls agree, tall girl, Iruka koko yams,

bwaloka, okabwalede, nkpi bwaloka.
sour, sour koko yams, he goat sour.

477(a). NIBO.

To ntowe, towéá ; aroro tówe akwa nweya, tówe, ngwéle
Ants lament son, lizards

akwa nweya tówe. Oméle onye okwola.
lament child. To whom it happens lament.

477. NIBO.

Nnem ochie, nnem ochie, nyi udu ; udumu qwà ; qwa
My grandmother, give me pot ; pot my breaks ; it

nikpéle ; ipelenzo. Nza suyi ; sui ele. Ele
breaks at water-side. Nza puts in ; puts ele (long tail). Long

okwa na mbala bɔgalainya,
 who cries in court of a big man (*i.e.*, who enters without fear),
 ka ntuluyi qgalainya, okbaka na ral'qno
 that is why I praise you, rich man who swings hand and opens his
 mouth (*i.e.*, noise under armpit)
 qkwaii ka mɛtu, nwanne ɛz' afulukwe.
 it is you that I praise, brother of Ezafulu kwe (the native court clerk).

459(a). CUKU AND THE BIRDS. ONIČA.

Čuku kɛlu ɔmunnɔnɔ, osifá, bià k'oinyune nku, nyunu qdo'
 Čuku created birds, says to them come, that he may give
 you wings,
 nyi'unu, nugebe, fàbiá kɛsia nıkɛfa,
 give you tail, give you voice, they come and share their own,
 ralosia naba; obɛlɛ bia ıkbazı. Sia nyem nkem;
 take go; obele comes late. Says give me my share;
 osiaya iɛdɛbe: mbwè nine? ibei jibia;
 he says to him: where did you go all this time? all your people come;
 n'igadi oiča ka arora n'idiazi;
 and you were going to be white and you are not (white);
 obele amuob'amu; osiya inamum amu, mu bu Čuku;
 obele laughed, he says, you laugh, I am Čuku;
 owɛsia mul'amu jɛbe, n'amu gɛbui; obɛle wɛmuba
 he says, go on laughing, laughing will kill you; obele begins to laugh
 ha, ha, ha.
 ha! ha! ha!

459(b). CUKU AND THE BIRDS. ONIČA.

Čuku kɛlu umunnono; osifa bia k'onye unu nku,
 Čuku created birds; tells them to come for him to give wings,
 ny'unu qdo, ny'unu oya unugebe; fabia kɛčasia nıkɛfa;
 to give tails, to give voice; they come, they share their
 own;
 ralu, naba; obɛlɛ bia ıkbelazu, wɛsi: Čuku, nna,
 take, go; obele comes last, says: Čuku, father,

AWKA DIALECT.

NARRATIVES.

402(a).

Òg'afun'abum ñwaka, onwẹr'ife nẹme,
Once when I was a boy, there was nothing to do,

sq òka ka nečq linnẹm na ínam. Ofu mbqsi
only corn that I was watching for my mother and father. One day rain
afu mili zočali, okotq eñwe pota, nat'òka.
was falling, many monkeys came out and ate corn.

Nčobaziafa ; fanẹm' ainya, na mbu ñwata ;
I drove them away ; they looked at me, that I was a small boy ;
anafa abu wainye ; ñwetie ñkpu, nẹkwẹnew' eñwe,
they come, they are many ; I shout, look at the
nẹkwẹnew' eñwe. Ofu onye àbatobi ainyi pota, palu ẹbwe,
monkeys. One of our neighbours comes out,

webubwo ofuke n'imefa. Ndi qzq wẹbawačale
takes gun and shoots one of them. So the rest of them ran away
n'im'oifia.
in the bush.

402(b).

Ogonog' aro n'asa ofu onye bainye gwalumu k'ainyi
Seven years ago one of my countrymen told me that when
nata ije ka ndi oibo jidelufa onq oibo
we came from a journey the white man caught them at
Ogutasi na fa lolòlo igwe ; olǎzie k'ejijẹfa
Oguta station ; he said they stole iron : it reached that they
gekbikbe ; Ẹwẹfa gwonyoiča n'qb'
went to the Court (of the judge). They told the white man
onye police četalofa igwe ; fawẹzuoiya.
that it was a policeman that brought the iron to them ; they bought
it from him.

Famwaro n'onye police lotal'igwe n'olo. Ewējid'onye
 They did not know that the policeman stole the iron. They arrest the
 police, bopwiy'afeya, kboiya eganaka, weliya jẹbe
 policeman, they take off his uniform, they handcuff him, they take
 n'onqnga n'Owẹle.
 him to prison at Oweri.

404.

Olũo mbw' afu ainyi ful' ije, onye ainyi no biye
 Once upon a time when we were travelling, our host killed
 webu qčo, bwabwa n'oifia. Fawesi ainyi čobia ;
 some one and ran into the bush. So they told us to find him ;
 awesifa n' ainyi bial' abia, fawekbolu umweya n'atọ,
 then we told him we were strangers, so they took his sons,
 qmwotalu, wejẹkbuẹfa, ewewẹlu umweya n' atọ,
 three that he begot, they hanged them, they take the three sons
 wẹfiẹlu ugwo mwadu obulu.
 as a pawn for the man that he killed.

407(a). (See also p. 67.)

Ofu mbqsi afu ka ina ochie kul' ainsi, si ainyi n' ofuke nwoke
 One day my father's father told me that one man had
 mutalu umu n'atọ. Owẹfu eboa n'ainya mw' qfqrq ofuke ;
 three sons. He loved two but hated the other ;
 ofumbqsi afu owẹzie nk'ofulu n'ainya nke onafqrq n'ainya
 one day he sent the one that he loved and the one that he hated
 si fajegbataliya afifia oibo ;
 and told them to go and get for him grass English ;
 Ewẹfalũe ; nk'ofulu n'ainya wẹfu ; nk'qfqrq n'ainya
 they (take) reach ; the one he loved found it ; the one he did not
 webueya ; owenāta ; fawẹ juoiya kẹd ẹbe nke nu
 love killed him ; then he returned ; they asked him, where is the
 ano ? owẹsi nyamwaro ; elũmbqsi afu nwanne nk'obulu
 other one ? he said he did not know ; one day the brother one he killed

węjeb'omago owęfuga, ofu qkbokbo k' qdu n'ęzi owetolo
 goes to the farm goes out, sees bones on the way and he picked
 qkbokbo nuwa ; owęsiya jideye, na nnafa zilufa
 up bone this ; it told him, hold it, that their father
 sent them to

je akataliya affia oibo ; owęsiya nya susueye qno ; na nnafa
 fetch English grass ; it said, let him kiss me ; their father
 zilefa je akata affia oibo, nwanneya wębueya, owęsiya :
 sent them to get English grass, his brother killed him, he says :
 nieya nieya na nnafa zilefa jękata affia oibo ;
 bury him, bury him, that their father sent them to get English grass ;
 nwanneye webueya.
 his brother killed him.

407(b).

Ofunbqsiayu n'ototo ainy'ainy'oko ; nnam wękolum,
 One day in the morning we light fire ; my father carries me,
 si n' aro aya bal' Oka, na fa di nęan' umwazi,
 says that year war come to Oka, they were all small children,
 olę k' aya bialu ; of uńwata nwoke wesifa ka fabinye,
 it reaches that war comes ; one boy says to them that they start,
 aya biago ka fa je ofu ębe ; nyewębaga,
 war has come, that they go to one place ; that he goes in,
 onye nawębiakwata ; owęwęluye nyawebinye ; adęme aya
 more men come ; father takes him that he starts ; by and by
 kwosa bainye ; mwębwalu węli on'ęnu ; ogo kwa na yęmętęre
 more war comes ; I run away climb up to but war does not do much
 house ;

Oka ife. Oka bulufa nnu mwadu itegete of' uęięi, olę mbęsi na
 to Oka. Oka kills of them 3,600 men one night, next day
 ębuefefa nnu mwade n'ili ; ęwęwębwale. Oka węwękulufa
 they kill them 4,000 men ; they take run away. Oka takes go follow

ębęfa. Oka węsifa, unukwęfa ife ka fabwęne
 them to their country. Oka says to them, you promise that they stop
 ębu inęfa ; fawękwęfa ilinęli itęęęte ; owęvenataro.
 killing them ; they promise £10 in nine places ; they go back.

408(b).

Ofu ñwokem oiča gwalum n' ofu ñwoke mutalu umu nabq
 A white man said that a man had two sons; one said
 ofu wēs' iya ako, k' egelutiya, k'onye oke ñkiye kaya
 property, which comes to him, let him give his share that
 fu; owēbute ife nine oñwēlu, wēkenye,
 he sees; he takes all that he has, shares it out,
 wēkeya, wēniye, ofu ñwaiya; wēfoa
 shares it to him, gives it one of his sons; he goes away
 n'olide n'aro n'ese n'ēb afu; owēmēkete onata; k'ago
 and stays years five in that place; afterwards he returns; that hunger
 gwēliya n'ēb afu, nneya wēfwiya wēholiya, wēbali egu, owēsi:
 catches him there, his mother sees him, is glad dances, says:
 qbu ñwam, di ñka anata ñwqlie mbqsiāfu.
 it is my son, his people are glad that day.

Onata ka ñke di qkpala nq n'omago; owēlu ka
 He comes back when the elder was in the farm; it reaches
 ñke di qkpala natalu; ndi qzq wēsiya na ñke nnainyi
 that elder comes back; the others say, the one our father
 kenyele akū, ñkeya natalu, nneya ñwqlia, nabu egu.
 divided property, he is returned, his mother is glad, dances.
 Owewēbe iwe, nneya wēsiya: gēwēn' iwe; na akū ñkeya
 He gets angry, mother says: don't be angry; that property
 wēle n' onq; qbulu na mu ñwuru, ife nine bu nkunu.
 is my house; if I die all things are yours.

417.

SONG.

Ibo bu Ibo, bianul' ifè; ezióku o.
 All Ibo come, hear things; true word.

Enugu, omēgoeme, bianul' ife; eziokuo.
 Famous Hill country, come and hear things; true word.

Enugwana bolianu, sol' enwe, Ebeñebē buē.
 Hill country; eater of meat forbids monkey, a marvel has happened.

Ebeñebē buē, anabana, bianul' ife.
 Marvel happened, spot after spot, come and hear.

Orābw'orà, bianul' ife.
All countries come and hear.

Ibo bu Ibo, bianen' ife.
All Ibo, come look thing.

Ẹzioku, nke bu nen' oku.
True word, which is actually true word.

418.

SONG.

Ajá ka d' ikè, ajá fuoiya,	agunkwò nẹfe
Praising a brave person, praising loses him,	kite that
n'enu ;	Okere nẹbul' ódo ;
flies ;	Okere blows its horn ;
	oibo bialu
	white man who has come
ẹbul' qgo bulu ẹbwe n'aka ;	qnabu onye jije
to carry war carried gun in his hands ;	is it one who
ẹbul' qgo	qbulu ẹbwe naka ?
goes to parade (who)	carries a gun in his hands ?
Ẹbẹnẹbẹ nafi ozo ; ainyi bulu,	akpat', ainy' alo
Ebenebe (tree) makes noise ; we carry it,	when we pick it up
qba ;	onwẹze,
we hang calabash ;	mbwè ife gẹmẹ ainyi
	however, when thing happens we are
akbakwal' akba.	
a regiment.	

423. PROVERBS SUNG BY SLAVE BOY. AWKA.

E, mbwẹde ogogo.
(Refrain.)

Nwābqgbia ɕayaya akwo.	Ya na mneya
Young girl who is (too) clever.	She and her mother

ẹbikq onq.
dwell together in (one) house (*i.e.* no one will marry her),

Mwana ogoli di nèmẹlu ife ; ọpota,
But married woman's husband does things for her ; if she comes out,

okẹbè oku ka ɕif. Mwana ẹjili ufie asa ekú
she shares (?) word as chief. But one who takes camwood wash eku

Nwata azaba ẹzẹ nwa ẹnyinya.
her child will bear name of king of child of horses.

Mwana owinne na owinna nà ainyi ẹjẹgwo Ukbo
But world of mother and world of father we have gone to Ukbo and

na Abagana, si n'ákwánné ve na ákwánná.

Abagana, from mother's death cry we go on to lamentation for father.

Mwana onye jide ụgwọ, jide obiam, ụgwọ ẹbuguya, obiam
But person who is in debt, and becomes poor, if debt does not kill him

ebuoiya.

poverty kills him.

Mbọsi ainyi jẹlu Oye Nimo, ẹjẹte sọ ẹ áfolò.

The day we go to Oye Nimo market, we came only to house of

Áfòlò mèmébe.

"I have not got it."

If I had it, I would do it.

Asi na onye obiam lijuo afo, ode n' obiam

They say that poor man fills his belly (on feast day), he thinks his

afoa n' onọ.

poverty is gone from the house.

424.

Ije ovolo adadẹrọ ẹbwe mma.

Walking of young chickens is not for a hawk good.

Ije mpepi adadẹrọ ago mma ;

ago fuya

The walking of a cut goat would never please a leopard ; leopard sees

odobweya.

him he sticks (claws).

Agadi nakwa nneya anarọze ;

a'j' ẹbu

Old woman is crying that her mother is not there, sacrifice does not

onwu.

stop death.

Onakwa

na nneya anoroze ;

agadi kẹd' onye

She is lamenting that her mother is not there ; old woman who is

ọkánjọ.

worse.

Obwenye lijuo afoya, ode naya ọzi.

A poor man having filled his stomach thinks he has taken ọzi title.

Ogoli bue diya; si naiya gebiçe onq
A married woman kills her husband; says she will take house

olũe mbqsi diya ñwuru, osi naiya gañwuru.
after her husband is dead, she says she also will die (*i.e.*, false grief).

Óko ji anararo umma eku.
Hot yam does not hurt woman's knife.

425. TORTOISE AND HIS CHILDREN.

Mbè ñwanega si naya sẹle
Tortoise, son of Anega, says that he told his
umuya onye ezunekwa ori; n' ăsi n'
children no one should steal or thief; they say that
unwu gapu; n' qbwia k'ojigabanatq; mbe zu ori;
famine will come; and so when three (days) go, tortoise steals;
ewerimudiya; abača ñkpu; umuya
they take and catch him; they then tell news; children
tia; siya, n'isikwa onye ęzul'ori,
shout; tell him, don't you say no one should steal,
owerisęfa na ñko nziri unu, unuzikwęlumu?
he then said to them that after I taught you, do you teach me?

472. CHARM FOR CATCHING AN EVIL SPIRIT.

Ajomwq, ajqmwađu; ndi ñkwolu ñwukwo, ndi
Bad mwo, bad man; those that died young, those that
bikwolei bikwo; ndi ęje qlu,
were cast out (of womb); those that did not go to work,
ndi ęje ubi; qbwq, n'qbwq,
those that did not go to farm; companions and companions,
uke n'uke; qđi ndo awafa;
dead companions and dead; those that are alive want something;
obu fa k'anefie; fieva n'ęke, fieva n'oyi,
it is they that are tied; tie them on eke day, tie them on oye day,
fieva n' obosinanq, fiefa n' ę'ubi
tie them on four days, tie those that did not go to

fiefa nǣje olu ; fa k'efie ta dino ; fiefa ta no
farm or to work ; they that are tied to-day ; tie them to-day

ńkpolo ubqsi nanq ; qbwq n'qbwq, uke n'uke.
four days ; companions alive and dead.

Ndi ačaci mwq, ndi ačiči mwadu ; qdi ndo awafa,
The evil mwo, the evil men, the living want something,
fakęfie tadino ; ndi okęmwq, ndi oke mwadu ;
they that are tied to-day ; the strong mwq, the strong men ;

ndi nanara, ndi nalolugi qlu, ife gabofa,
those that prevent, those that work for you, what will prevent them ?

fa k'efie tadino. Aǰqmwmq gafuřa, aǰqmwadu gafuřa.
let them be tied to-day. Bad mwq will see them, bad man will see them.

Fa kanatefie. Aǰqmwo, aǰqmwadu
Let them be tied to-day. Bad mwq, bad man the akalagoli

ndi akalagolimwmq, ndi akalagolimwadu ; fie ndi nkwolo
(foolish) mwq, foolish men ; tie them that died

nwukwo. Fie ndi bikwolo ebikwo ; ndi if' ikę męlu, ndi
young. Those that were cast out, those that did strong thing, those
that did not

ękwęje qlu ři, ndi ękwęje qlu ęde.
agree to work farm, those did not agree to work koko yams.

Ndi qbwq n' qdwq, ndi uke n'uke, bue aǰqmwmq,
Companions living and dead, cover bad mwq, cover bad man,

bue aǰqmwadu bue ndi nkwolo anwukwo, bue ndi bikwolo
cover those that died young, cover those that were

ebikwq, bue ndi if' ikę męlu. Gbue ndi dalu
cast out, cover those that did violence. Cover those that fell

ibida qbia ka okbulu ta dino.
unexpectedly let the thing cover them to-day.

505.

SENTENCES.

onębugu mbu.

it hurts you.

onačag' qkq.

it hurts you.

odafug' ofu.

it does not hurt you.

ka qbuna odafug' ofu ?

does it never hurt you ?

uḵwui qnafui ofu, qnqdafui ofu ?

does your foot hurt you or not ?

uḵwui nafui ofu.

your foot hurts you.

uḵui obuli mbu.

your foot hurts you.

uḵwui qdḗbwi mbu ?

doesn't your foot hurt you ?

ḗwù nātù ḗgù ḗgu.

the goat frightens the dancer.

ḗwu ádàtu ḗgu ḗgu ?

does the goat frighten the dancer ?

qkanto tal' òka n'Òka.

a liar eats corn at Awka.

qkanto nat' òka n'Òka ?

does a liar eat corn at Awka ?

oti ny' uḵwiya n'uku, oku wḗḗḗbḗ nuku oku.

he put his foot on her waist, and caused a big palaver.

owḗtinyal' uḵwiya n'uku, oku wḗḗḗbḗ nuku oku ?

did he put his foot on her waist and cause a big palaver ?

owḗl' ákwá qkoko, kwabalu ákwá ákwá, wenag' ákwá.

he took an egg, and cried for a cloth as he passed the bridge.

owḗl' ákwá qkoko kwabolo ákwá akwa wenagan' akwa ?

did he take an egg and cry for a cloth as he passed the bridge ?

okbu efi nagan' afia n' efiḗ' afeya

he drove a cow through the market and wiped his cloth . . .

okbu efi naga n' afia n' efiḗ' afeya n'aju afeya.

he drove a cow through the market, wiped his cloth, and asked his name.

THE TWO ROBBERS.

Ḙlḗe ofumbḗsi qk'óri mwadu puta ola ototo ;

It happened one day robber man comes out from sleep morning ;

(9851.)

F

owelu ñkbòiya, tinyen' akbaya; wəniri oifia esā,
 he takes snuff box, puts in bag his; starts passes (goes) bush seven
 ozal' esā; owəputa n' òke mwə na na mwadu
 fields seven; he comes out of boundary for spirit and
 ɛbafu; ɛka ɔnɔ zil' ani k'ɔkbɔ
 men there; he sits down on ground to take
 otaba; ɔnɛne ofu ñwoke; owəsiya:
 snuff; he sees one man; he says to him:
 oiyim, nò; ɔsiya: hɛhɛ. Qkóri mwadu wɛjuaiya,
 my friend, welcome; he answers: "yes." Robber man asks him,
 kɛdo afaii? ɔsiya n'afam bu ɔkórimwɔ.
 what is name your? he answers that my name is Robber Spirit.
 Qkórimwɔ wɛjuoiya kɛdo afa ñkeyi; ɔsiya n' abúm
 Robber Spirit asks him what is your own name; he answers
 ɔkórimwadu ka fanɛkuzi, fanɛneofu mbwada
 I am a robber man; as they are talking they see (look at) one duiker
 ya na ñwaiya ivi; ñwaiya al'ala; Qkórimwɔ
 it and its young one together; the kid was sucking; Robber Spirit
 wɛsi ɔkórimwadu naiya ñwɛl' ikè izulu ñwa mbwada,
 tells Robber Man that he is able to steal young duiker,
 n'ɛbe onal'ala mwa mneya amwana Qkóri mwadu si,
 where it is sucking and its mother won't know. Robber Man says,
 ñgiñwa, k'ainyi fu; oɛɛbe izulu nwambwada; okorimwadu
 you, let us see; he goes to steal the kid; Robber Man
 wɛtɔli akwā oje na uku; mwa omaro; oluzie ka
 takes cloth he had on waist; but he did not know; when
 ózutalo ñwambwada ɔkórimwɔ wɛséya ɪfugo nay' ɛzulu ñwa
 he steals kid Robber Spirit says do you see that I
 mbwada mwa mneya amwara. Qkórimwadu wɛseye
 steal the kid and its mother does not know. Robber Man says to him
 kɛdo akwā ije n'uku; oyazeya ainya,
 where this cloth you tie on your waist; he looks behind him,
 ɔñu n'abw'ɔtɔ; nyabu k'igwam onye nɛzu nari
 and sees that he is naked; now you can tell me who robs past
 ibie n'ori.
 each other in thieving.

THE TWO SONS.

F 2

na umbikp̄ro w̄pota ; ñke lue n'iru Čuku ;
 young women come out ; this one reaches face of Cuku ;

q̄si n' amukwia t̄āta, ěi ototo q̄f̄r̄q̄ nya
 he says that he should be born to-day, in morning dawn he does not

ñwuru ; ñk'q̄z̄q̄ w̄bia q̄si n' amuya, nya gabu q̄zibwie
 see it, he dies ; another one came, he says he should be born, he will be old
 okenye, nya biagañwuru. Ofu omak̄alisi fa nine di ōji
 person before he dies. One finest of all, black,

afaiya bu aiñyanwu solu if' q̄mma, q̄si na obu
 her name is eye of sun that follows good things, he says

ñwaineye nazu Q̄n̄q̄ra Obwanta gamwiya.
 that it is that woman who trains Onoro hunter, who goes bear her.

Na ñw̄āinȳnu q̄ñw̄er̄q̄ ñwa ; q̄si nya l̄ue,
 (Now) that that woman had no child ; he says she attains (it),

Onora ganoga.
 that Onora will marry her.

Q̄n̄q̄ra w̄ñāba, ow̄ebue, ofu an̄, w̄bulunaba,
 Onora goes away kills one animal, carries it home,

w̄ḡwa ñwainye, siȳa n̄ḡafu ofu ñwa, n'q̄bulu ñwoke,
 he takes tell woman, says that she sees child one, if it is a boy,

q̄bul'oia, n'q̄bulu ñwainye nya gan̄q̄ya.
 he is her friend, if it is a girl he goes marry her.

Ñwainye afu w̄ēupiya, si q̄nakwe q̄n̄q̄, nya mutar̄q̄ ñwa.
 Woman drives him out, says he abuses, she get no child.

Omu ñwa, q̄bulu ñwainye k' om̄alu. Q̄w̄ñobiya ; q̄si na
 She bears a child, it is a girl that is born. He marries her, she says

mwadu amak̄b̄ōya enyiye ; k'ōkp̄oro neku : onye
 that man can't call her friend, that woman says : who calls

k̄p̄ōiya nañwuru.
 her friend, she will die.

Ñwainye afu w̄t̄obé lú ogo ka q̄ganaba b̄ē diye
 This woman grows, reaches age that she will go to house of

Q̄n̄q̄ra, Obwanta. Ofu onye w̄lofoya,
 her husband Onora, hunter. One man takes see her,

ñwabqgqbia afu ; wẹlẹsiya, mu naii gabokwa oiyi
that young girl ; takes say to her, shall I and you be friends ;

Ñwabqbianu wẹsiya na muniwa ekugwo mbqsi mbo
this girl says to him that I am the one who said the first day that
n'onye qbuna gakbqm oiyiya na mbqsi afu ka mú gànwu.
anyone who calls me his friend in that day I shall die.

Owěnalue n'onq bẹ diye, Qnqra Obwanta, ñwuru.
She goes on, reaches house of husband Onora Obwanta, dies.

Owẹkpđtoya beakwa. Qnqra sifa unu akwāzina
They shout and cry. Onora says to them don't you people cry

kaiyabia, pal'ẹbwe ga n' ẹbe qfulu nnono ñke gwalum
let him come, take his gun go to place ; he saw bird which said

oku makaya onwẹfuya ; pal'ẹbwe k'qbwaiya ;
to me word for her ; he takes to see it ; takes gun that he kills it ;

nwannono siya : nyababuem, na mwangwazei uko ;
the small bird says : you kill me, I can't tell you the word ;

qsiya : gwam, na mwa mbuzi. Qsiya si ẹbwei
he says : tell me, that, if so, I can't kill you. He says get ready
your gun.

na ñwunyei biana ; ngi bwabueya.
that your wife comes ; you shoot her, kill her.

Qwẹlisi ẹbweya, ẹe dika ñwannono si gwaya. Ñwunyeya
He prepares gun, watches as the bird tells him. His wife

gavuge jiye n' uzq, osina jiyè, obwa ẹbwe bwabueya,
crosses the road, passes to go home, he takes gun, kills her takes her

welenata, si ndi befa naya bwabueya ; n'obialu galafue
back, tells his people that he kills her ; she came to deceive

ainyi ; ñwainye wẹlutẹte, dikwa ñdò qzq.

us ; woman wakes up, gets life again.

TORTOISE BECOMES KING.

Mbẹ sile ñwunyiye nya sibẹliye nni naiya gèci ẹzè.

Tortoise tells wife that she cook food that he will be king.

Ñwunyeye wẹle sibe butẹli diye bumúbè. Mbẹ
His wife cooks, carries to her husband who is tortoise. Tortoise

bulu nni ganqdo na mpú di òil' uezò wèlibe. Mwa
takes the food goes and sits on ant-heap near road and eats it. But

k'qneḡliya, bu nni, onyere mpú tupu owèlibe nni.
while he eats that food, he does not give to heap before he eats food.

Owele ofu nbe aka liye; mpú ataduye n'ikè; owele
He takes one handful, eats; antheap bites him on rump; he takes

eboa, liye; mpú ataduye n'ikè; owele meḡle di nqfo;
second handful, eats; hill bites him on rump; he takes do so;

owèlisie nni. Mbè kunie qto, okwere nkuni; owetie nkpu,
he finishes food. Tortoise stands up, he cannot stand; he shouts,

si naiya bul' èzè, dika nnaiya. Enyi wèlefota siya Mbè,
says he is king, like his father. Elephant comes out says Tortoise,

kini k'ineme n'ebafu? osiya naiya òil' èzè; n'igapqro
what are you doing there? he says he becomes king; you cannot

ikuniteye qto kta.

lift him up now.

Enyi wesyya, kini k'imelu? mu ejire geiw'ikè

Elephant says to him what have you done? I do not have power

kuniteyi qto. Mbè siya biana, k'inene.

to lift you up. Tortoise says to him, come and try, that you see.

Enyi webia, bunitaya enu mw'opqro ibuniya.

Elephant comes, tries to lift him up, but cannot lift him.

Nqfo aze ago weputa sia mbè kini k'ineme ebafu?

So too leopard comes out says to Tortoise what do you do here?

Osiya naiya òil' èzè dika nnaiya.

Ago wesiya mu,

He says to him he becomes king like his father. Leopard says to him,

abu ago, nebu ewu n'efi n'umu anumanu di n'

I am leopard, kill goat and cow and children of animals that are in

oifia, mwa ngi mbè esi n' opqro ibunitai qto.

the bush, but you Tortoise say it is impossible to lift you up.

Mbè siya: abwelim mbologo n'ana nnam bia k'iiwa.

Tortoise says to him: I put root for land of my fathers; come and try.

Ago webia, bunienye n'ikè, m'opqro. Qgini weputa,

Leopard comes, tries to lift hard, but cannot. Bush rat comes out,

Agadiñwainye afu wẹkwaß akwá si imago, enyi, ñwam,
This old woman comes out, says, do you know my son elephant,
n'ato, ñwam, n'ago, ñwam na ñwebunu, ñwam ? owẹlue
bush cat my son, leopard my son, and ram my son ? she

n'onq, owẹgwa nwiya ife mẹluya nim'oifia.
reaches house tells her child(ren) things they do her inside bush.

Enyi wẹsiya k'ainyi je ka mwalu anu mẹlu ife afu ;
Elephant tells her let us go that I know animal that does thing this ;

ka mu na naiya mẹ. Enyi na ñneya luo n'ẹbafu ;
let me and he do (something). Elephant and his mother reach there ;

enyi wẹluzobe nim'oifia, si ñneya nya
elephant hides itself inside bush, says to his mother, that

jebe gekwu, etu osi ẹku ; kaiya nqdo ifọlo ife
she will talk, as she talks (i.e., talked) ; that he sits to see what

egemẹlu. Nneya webido juba si anu natalum ofe
they will do. His mother begins to ask says, animal that eats ofe

imago enyi, ñwam, n' ato, ñwam, n'ago,
do you know elephant my son, and bush cow my son, and leopard
ñwam, na ñwẹbunu, ñwam. "Anu koroja, anu koroja jalala."
my son, and ram my son. (Animal sings).

Anumanu afu wẹlupota etu ọsi ẹme nyuo luya nsi ;
One animal comes out as she says they do he leave for her dung ;

siya : buliveya agafu agafu. Enyi welisi n'oifia pota
says to her eat it quick. Elephant from bush comes out

siya, ẹlineya anom ẹba ; anu afu wẹbwal'osq.
says to her, do not eat I am here ; that animal runs away.

Enyi ẹoveya mwa ẹkudqroiya. Ato wẹje gece
Elephant runs after it, but cannot catch it. Bush cow goes watch

anumanu afu, ya n'ago ñwanneya. Nnẹfa soluwe je wẹlño
that animal, he and his brother leopard. Their mother follows them

juba, anu talum ofe, imagwẹlu ato ñwam,
go, reaches, asking animal that eats ofe, do you know my son

n' ẹgo, ñwam, na ñwebunu, ñwam. "Anu!koroja koroja jalala."
bush cow, leopard and ram.

Anu afu wẹlupota, nyuo lu ñwainye afu nsi, siya
The animal comes out, leaves for this woman dung, says
buliveya agafu agafu. Ato n'ago nota n'oifia si ñnefa
to her take eat it quickly. Bush cow and leopard stay in bush,

kul' ebafu ; emetukwaneya aka. Anumanu
say to their mother, stay here ; don't take it in hands. The animal
afu wẹbwalu qosq. Ato n'ago wẹčobiya ; ago
ran away. Bush cow and leopard run after it ; seven

n'asa, mili n'asa, qbwanařifa. Ñnefa wẹkbq ñkpu,
farms seven waters, it runs from them. Their mother shouts,

si : umum rapuluya ; k'qnaba, únugefu. Fawenata
says : my sons, leave him ; let him go or you will be lost. They

n'onq, fawq si ñwẹbunu ñnefa n' qbwanařa. Ñwẹbunu
go home, say to ram that mother ran away. Ram says

wẹsefa : na muñwa bu obęle mwa nagemę je gafu anumanu afu.
to them : that I am small, but I will go to see this animal.

Ñwẹbunu, umunneya wẹmugaiya amu ; siya ifi ñke enyi
Ram, her sons laugh at him ; say that which

n'apqrq imenwu, m' ato apqrq imeñwu, m' ago
elephant could not do at all, but bush cow cannot do, but leopard

apqrq imeñwu, mwa ngiñwa, ñwebunu, sele na gipol' ije.
cannot do, but you, little ram, you say that you can go.

Ñwẹbunu na ñneya iele jeba ; faluo ebafu ñwẹbunu
Ram and mother go together ; they reach that place ram

ba nim' oifia ; ñneya webido juba ajiřa, si anu natam ofe.
goes inside bush ; his mother begin to ask, says animal that
eats ofe.

"mbamba anu korořa anukorořa jalala mbambwa."

Anumanu afu wẹpota, nyuo lu nneya ñwainye afu nsi ;
Animal one comes out, voids for mother this excrement ;

siya buliveya agafu agafu. Ñwẹbunu wesi nim'oifia pota ;
tells her eat it quickly quickly. Ram passes in bush, comes out ;

wẹl' ummaiya n'aka, čovaiya ago n'asa, mili n'asa ;
takes matchet in hand, follows it 7 farms, 7 waters ;

ago n'asa, mili n'asa ; faweluo ododo mwq ; nweḡbunu
7 farms, 7 waters ; they reach land of mwq ; ram

wečukudoiya, weḡ'ummaiya bwiya ísí, wetuoiya nenu ;
catches him, take knife cuts his head, throws it up ;

wenqolie wá ogugo ; se, eḡ, eḡ, nweḡbunakq ; nyegḡlè, nyegḡlè
he is glad, big joy ; says ram, ee ram ; big, big

nyegḡl' enyi.
man past elephant.

Umunneya wḡlokwabaiya, si n'anumanu afu ebugweya ;
His brothers cry for him, say to this animal has killed him ;

mwa nwebunu nqlfdeliya izu asa n'uzq ; qnataro.
but ram is still there 28 days on the road ; he does not come back.

Nneya wenakwa nuku ákwá maka n'waiya nweḡbunu. Mwa
His mother cries big cry for her son ram. But

famwara na nweḡbunu di ndò. Mwa ka čifolo faweno qnu
they do not know that ram is alive. But at dawn they hear a voice

nakbq, na si, eḡ, nweḡbunakq, nyegḡle nyegḡle nyegḡl' enyi,
that calls, which says ee ram, big, big big as elephant,

omḡlune ife nyet' enyi, nyegḡle, nyegḡle nyegḡl' enyi ;
he has just done thing past elephant, big big, big as elephant ;

omḡluno ife nyel' ato, nyegḡle, nyegḡle, nyegḡl' enyi ;
he has just done thing past bush cow, big big, big as elephant ;

omḡluno ife nyel' ago, nyegḡle, nyegḡle, nyegḡl' enyi ;
he has just done thing past leopard, big big, big as elephant ;

nwa qkuma weḡsi : odi ka nweḡbunu neku oku ;
yaws child says : it is like ram speaking big word ;

mwa umunneya gwafaluya mbà ; fawḡpaliya
but his brothers say to him, no ; they carry him, they throw

topogaiya mbala, siya, inčḡetal' ainyi na
him outside, say to him, do you remind us they

nweḡbunu, nwanne nwurugo.
ram, my brother is dead.

Nwebunu weḡlubata, kpq nneya na umunneya n' ebuem
Ram comes in, calls his mother and brother that I killed

onye nemeḷi nnainyi, faweleñwọleva nuku anḡli.
him who does (bad) to our mother, they are glad big joy.

Mw'emeḷsia n'ikbazu umunneya wowoseveiya iwe, maka
Afterwards last of all brothers begin to get angry with him, because

n'qsili naiya meḷu ife nyegḡl' enyi, n'āto, n'āgo ;
he says he has done thing past elephant, bush cow and leopard ;
fawḡsiya ṅgi ṇwantinti ṇwḡbunu akḡ, seḷe naii kalili
they say to him you little ram, say that you have surpassed

enyi, n'āto n'āgo n'íké. Mak'ifīye fačopo
elephant, bush cow, leopard in strength. Because of this they drive

ṇwanneḡfa, bu ṇwḡbunu si n'ōkulu oku alo, si onye
their brother ram, say that he talks forbidden word, says who

ofoloya, ya bweya ; onakulu okwalo.
sees him, kills him, he talks forbidden word.

Ṇwḡbunu na umunneya wḡḡi n'ilo ; ya n'atolo,
Ram and brothers are enemies ; he and sheep
ṇwanneya ; mak'ifeye ago bw'atolo, obḡl' ísì,
his sister ; because of it leopard kills sheep, he cuts off head,
tifue ; osi n'onḡne ainya tupu olibeya.
throws away ; he says she looks at him before he ate her.

CALABASH LEAF.

Ofuke ṇwainye bu aga, n'enwḡḡe ṇwa ; onakw' ákwá
One woman is sterile, and has not child ; she complains

naiya amutarḡ ṇwa. Owḡḡe ofumbḡsi k'ojíjè
that she has no children. It reaches one day

n'omago ; qpota ; qḡu ofu qmalíča qnò ábwò.
that she goes to farm ; she comes out ; she sees one nice calabash leaf.

Qsiya : biko, ḡolumu ṇwa makana ḡnwḡḡem ṇwa
She says : please change child because I have not child.

Qwesiya naiya genyeya ofu iwu : yakḡḡbaiya,
She says that she will give her one law, call her name,
afa ṇwainye ; anḡbul' efi ya ; akḡḡkwa naiya qno abwò,
woman, they kill cow for her ; if you call her calabash leaf,

akbatalu n'ago, n'obqsi qbuna igakp̄qm qno abwq
they collect on the farm, any day you call her calabash leaf,

akbata n'ago, ká nganà. Owesieya, ñwam,
they collect in farm, that I go home. She said to her, my child,

nwa ñk̄b̄qnutei afa, qno abwq akbatalu n'ago.
but I can't call you name calabash leaf that they collect in farm.

Osiya, ñwam, afaii gabo abogefi; n'ony'
She says, my child, your name will be young (?) cow; that anyone
qbuna amakb̄w' qnutei afa qn̄u abwq akbatalu n'ago site
can't call your name calabash leaf they collect in farm from
tata w̄egaba n'iru; n'onye qbuna gakb̄oyi afa qno abwq
to-day on go in front; that anyone that calls your name calabash
akbata n'ago, mbqsi afu k'aḡebw' onye afu.
leaf they collect in farm, on that day that they kill this one.

Qno abwq afu weseya qd̄emwa, ñn̄em, agam bu luyi nwa.
Calabash leaf that says to her all right, mother, I will be your child.

Ow̄elogo liya ñwa; ñwainy' afu ñwqliba an̄qli ow̄el̄enata
, She changed be child; this woman was glad; she goes

n'onoiya, w̄et' iwu, sifa: bia gafulu ñwam.
back to her house, gives them order, says, come look up child
Umu qruya nabq k'onȳel' iwu afu siya: n'onye qbuna gakp̄o
Two slaves that she gives law then says to them, whoever

ñwa qno abwq akbatalu n'ago, n'aḡebwiya
calls my child calabash leaf that they collect in farm, he will be
mbosi afu. Faseya: nne ainyi, ainyi kw̄l̄ ife
killed in that day. They say to her our mother we agree to this

ikulu. Ñwainye afu w̄el' Abogefi, tinyeya nim'onq,
thing you say. The woman took Abogefi, put her in house,

ñ̄bu ̄ewu, ñ̄bu q̄kokq, w̄en̄s̄ilie nli; on̄tuya
kills goat, kills fowl, takes for her to cook food; she calls her

Abogefi, nwam, kwa ototo ob̄̄e ofu nuku ̄egu, w̄ele
Abogefi, my child, every morning she kills one big goat, takes
n̄l̄isie nli. Abogefi n̄li; ob̄̄̄te im̄el̄ime ogw̄e ufie onakw̄q
cooks food. Abogefi eats; takes much camwood, she grinds and

n̄eru. Umuqru w̄ele n̄ewu iwe, si : ainyinwa bu umu mwade,
rubs it. The slaves get angry, say, we are (sons of) men,
ēlire ēz' ife di nuñwa, mwa qno abw̄q ak̄bata
never eat good thing like this, but calabash leaf that they take in

n'ago an̄lisi ife nine nnainyi n̄w̄elu. Abogefi w̄ele wob'iwu,
farm eats finish all things mother our has. Abogefi gets angry,

si naiya gagwa nneya n' umu oru si naya n̄lisi ife nine
says that she will tell her mother, that the slaves say she eats all

nnefa n̄w̄elu. Nneya w̄el̄eq̄baiya, siya, n̄wam, ābwainyena
their mother has. Her mother begs her says, my child don't mind

ife fan̄ku makana ife nine n̄ke muñwa n̄w̄ele bu n̄kei;
what they say because all things I have are thine;

anana n̄ti if'umuoru neku.
don't listen to what the slaves say.

Ife igeme bu q̄bulu in̄eno ka muñwa s̄ele n̄'lisie ifenine
What you do is if you hear that I say, you eat everything of

nkemuñwa, mbwafu imal' qn̄q ḡzioku; osiya,
mine, for this time you know it is true word; she says,

n̄'ikekwe n'umuoru gak̄p̄okuya qno abw̄q ak̄bata n'ago.
perhaps slaves will call her calabash leaf they collect in farm.

Nneya siya ony'q̄buna k̄p̄qluyi qno abw̄q
Her mother says anyone that calls you calabash leaf

ak̄bata n'ago, ēb̄epu ís̄i mb̄qsiafu. Ol̄ũ ka ċi
they collect in the farm, his head is cut off that day. When day

ēf̄olo, nneya gwasiya umuiruya etu faḡesisilia nli, w̄e
broke, her mother says to slaves now they go cook food, she goes

j̄ebe q̄lu; q̄l̄ũziya k' agu ḡbal' Abogefi; q̄kb̄q̄fa
to work; it reaches time that hunger catches Abogefi; she calls

but̄e nni, fasiya : qno abw̄q ak̄bata
them bring food, they say to her; calabash leaf that they collect

n'ago inarelu n'q̄kb̄ql̄nto; ow̄elu kwāb,
in the farm you do not reach kitchen; she begins to cry,

ákwa, kwadeb̄ on̄q; ofuke n̄wannono anak̄bo afaiya
prepares to go home to farm; one of the birds they call her name

ñwantinti k'olñe n'èbe qk̄batal' qno abwq
 left small, then she reaches place she collects the calabash leaf ;
 owēfoya k'q̄nabia, okw' ákwá siya, nn̄emu, ñwannem,
 she sees it that it comes, she cries says, my mother, my child,
 nn̄em amutam, kp̄qm ñwainye an̄ebulefi, t̄omañgwe,
 my mother bore me, calls me woman they kill cow for,
 nnaiya amutam, t̄omañgwe, kp̄qm ñwainye an̄ebulefi
 my father who begot me, calls me woman they kill
 t̄omañgwe ; mwa ñworu no n'onq ak̄p̄qm qno abwq ak̄batalu
 cow for ; but slave that is in house calls me calabash leaf they
 n'ago, t̄omañgwe ; ak̄batalu n'ago, t̄omañgwe ana jem n'ago
 collect in the field ; if they collect me in the field I go back
 t̄omañgwe.
 to the field.

Nneya t̄ora ok̄baiya toqluya ; qbwanaŕeya ;
 Her mother threw down her basket and fell upon her. She runs away ;
 om̄et̄u abwo aru ; ogql' abwq nneya akw'
 she touches calabash leaf ; she changes to calabash leaf ; her mother
 ákwá āgadaba ; w̄eb̄li ákwá, na ; olñe onq buē umuiru
 cries much ; she cries and goes home ; she reaches house kills
 et̄u afu w̄ekwaba ñwaiya im̄elim' aro mw'af̄qr̄zeyā
 slaves three those ; cries for her child many years, but never sees her
 q̄z̄q.
 again.

ÁYA MÀKÀ NDI UMUCUKU NÀ OKA.

WAR OF UMUCUKU AND OKA.

Ólulu aro afu, q̄z̄q̄ ndi Umucuku w̄ej̄ gote ndi
 It reached the year the King of Umucuku took hired the
 Ab̄eliba ; siq̄fa k̄ā-biafa biabue aya n'Oka Oka
 Abeliba ; says that they come bring war to Oka. Oka
 w̄ele toča onq n'ēn' osisi ; fawele w̄ēq̄be if̄ē, točal
 built houses on the trees ; to keep they built for
 umwazi kugofa n' en'osisi.
 children carry them up trees.
 (9851)

Owẹlẹ ka fabialufa; ẹwẹfa nqta n'enu osisi; fa wẹle
It reached that they came, they sit on trees,

bwab' ébwé buefa ọkṣtọ mwadu. Owẹmẹsia
fire guns kill many men. After they run

fawẹbwáfusia k'āgo gubalofa. Ewẹlẹfa ẹita ji na ọka,
about; hunger catches them. They take collect a few yams,
wẹroba ka falie wẹlunw' ikẹ wajigano ọgo.
roast to eat to restore strength to continue war.

Olẹ ka bialu, k' ẹliẹ ji ndi bainye wẹlidà
It reached that they eat yams, our people came
n'enu, wẹlẹcọbafa wẹl' umma buẹfa
down from top, take pursue them; take machet cut them;
fawẹcọbafa fabwasasie n'oifia.
take chase them; they run scatter, into bush.

Ndi bainyi ẹiẹali jifa, ẹobaziāfa ka fabwefa
Our people loot all their yams, run after them to kill
mwa fafqrzefa; ẹwẹlibia si k'ainyi alidẹte
but do not see them again; they take come tell us to
n'enu, na anačagofa ainyi wẹledẹtẹbe n'enu
come down, that they have all gone; we take come down, go
webia buciẹlu n'eka ainyi bi nabuo.
back stay where we go before.

Ẹnànnà ọciẹmu siwẹbá n'onqnga. Aro n'esi
Great grandfather my comes to enter prison. Six years ago my
galaga nnamu gwẹlum ka nnànnam ọciẹmu siwẹbata n'onqnga.
father told me how my great grandfather says he came to enter prison.

Qsiya n'qbu k'osiwẹje; Ofuke nwainye afu nwẹle ọkoko
He says him how he passes go; a certain woman had fowls
ili netọ; Nwannannam ọcie wẹfuga n'ilo; nkwo wẹbulu
thirteen; so of great grandfather went out; kite carried away
ofu ọkoko nke zolono.
the one fowl with chickens.

Owẹle rua nkwo k' qnqbu ọkoko; di nwainya
He takes shout kite that it carries away fowl; husband of woman

wẹlefota, jide nya, bu ñwata ; owẹsi n'ozulu nori ; oweliye
comes out, catches him small boy ; says that he stole, took go

gawunieleya ẹgo n'onq ikbq. Onye police welibia
summons him with money in the court. A court messenger came

jideya ; oluo obqsiná owelibia n'onq ikbe ; ẹwẹluwekbẹlofa
and caught him ; next day he went to court ; they judged them ;

olife k' akbẹkbećelufa ; okbẹbuluya ;
it reached that they have judged them ; he beat him ;

di ñwainye ẹkbẹbuluya fawẹnyeye aro isi
husband of the woman beat him ; they give him six years

n'onqnga. Nnannamoćiemu wẹju, si kaiya jẹbe n'onqnga ;
in prison. Great grandfather asked says that he goes to prison ;

owẹjẹbe n'onqnga ; nya si ñwaya nyanaba
he goes to prison ; that he says his son that he goes away ;

obã n'onqnga ; qnq n'onqnga sọsọ ofú onwa ; owẹluñwuru.
he goes to prison ; he lives in prison only one month ; he died.

“LITTLE RED RIDING HOOD.”

Ofuke ñwatakele, nneya uafqrq n'ainya, mwa nneoćiye

One boy his mother loves him ; but his grandmother
afukalieya n'ainya. Olu ofu obqsi nneyoćiye wekb otaliya
loves him more. One day grandmother bought for him

qgqdq n'qkqtq ife ogige jẹkwẹbe aru. Aru weñwuba
cloth and all things he will put on body. Body fell sick

íneoćieya ; nneya wẹgonyeya ife ogakpajelu
for grandmother ; his mother bought him things which he will

íneoćie ; ofugã n'ẹzi ; ya na aru
carry go to grandmother ; he goes out on road ; he and bush

Oifia zù ; owẹjuoiya kẹd' ẹbe iji. Owẹsiya
animal meet ; it asks him where he is going. He says he is going

nayakpaje íneoćieya ife. N'aru adqroiya mmwa ;
to his grandmother, take things. Body is not for her good ;

owẹjuoiya kẹd' ẹbe qbu ; owẹsi naiya bu n'azu oifia
it asks him where she is ; he says that she is behind bush where

n'ẹbe neku ósisi kwu.

big tree stood.

(9851)

G 2

Anụ oifia wẹvulūya ụzọ ; lue n'ẹbe
 Bush beast went before him ; reaches place where
 nneyochie bu.
 grandmother was.

Owesiya : imedaga ? owejua odone,
 He said to her, "how are you?" she asked who he is,
 Owesiya na munwa bu ofu fanamu amu.* Owẹbinite
 he says "I am the one they laugh at." She gets up

n'ẹbe odine ; wẹmẹye ụzọ ; anụ oifia wabwata
 from where she is lying ; opens door ; bush beast comes in and
 bue nneochie.
 kills grandmother.

Ofu fanamu amu bia, ofu ụzọ ye oye, owesia : nneochie
 The one they laugh at comes, finds door open, says, "grandmother :
 imedaga ? Ogeri onọ. Owẹbata n'im' qno ;
 how 'are you ?" She doesn't open mouth. He goes inside house ;
 osiya : inkwofu ndò ? iji wedinle dika onye nwul'anwu.
 he says : "are you alive ? you lie down like a dead person."

Ogeri onọ. Anụ oifia wesi n'agiga ẹbe ụzọ
 She does not open mouth. Bush beast comes out from side where
 eye eye ; wẹbia kaya noya ; owèbè kw' ákwá.
 door opens ; comes to swallow him ; he begins to cry.

Nnaya nagābuge wefuziya k'onẹbẹ ákwá. Owẹbata,
 His father was passing and saw that he is crying. He comes in,
 pal'ẹbwé, qpa, wẹbabue anụ oifia wẹzqputa nwaya.
 takes gun and shoots bush beast to save his son.

NNAMU GWELUM. FATHER MY TOLD ME.

Qsi na fan' qgò Anugo ; fawechfuga.
 He says that they had fight with Anugo ; they drove them away.

Ofu onye wenq nenu, si ya naya agarq abwa qsò ;
 One man was on top, says that he will not run ;

* Clearly a misunderstanding of the English story.

fawẹbuyatuoya, wẹbul' ísí. Qka wẹ́ke anafa
 they kill him, they cut off his hand. Oka takes their land
 wẹ́nako ǵi.
 to plant yams.

ASSAULT ON A WOMAN.

Ǻkokq maka ńwainye dińẹ ǵẹbe n' omago ; ndi olu bweya.
 Story about woman pregnant going to farm ; criminals kill her.

Ofumbwafo ka ńwainye dińẹ ǵẹbeli omago. Qsi kaya
 One day a pregnant woman went to farm. She says that

ǵe ngwa, n' ańwu gačǺ bueya. Oluziẹ n'qmago
 she goes quickly, that sun will beat her. She reached farm

ẹbẹ ọkọlu ǵi ; ofu nẹku dińkpá nabọ ; ka fa nẹwu
 where she planted yams ; she sees big men two ; that they dig

ǵiye ; ọtie ńkpu ; obu kan unu nẹgučẹ ǵim ? egńe
 her yams ; she shouts ; it is you who dig up my yams ? they dig

obaǵi n'asa. ọ ọ ; nay' amwara na ob' unu nẹgučẹ
 seven rows. Oh, oh ; that she does not know that it is you who dig

ǵiye. Nkẹna wẹkpẹbeluya ilo ; biko, ekofutakwana.
 her yams. One of them begged her ; please, don't talk out.

Ókwie. Nkẹna wẹsi naiya gabakbo fa mwa.
 She agrees. The other says that she will report them nevertheless.

Wẹwẹli umma, bube ńwainya ube umina n'Ǻbwa n'
 They take matchet, cut woman with matchet on jaw and

Ǻkoko.
 side.

ńwainye wẹkbqro ; ẹdẹfa na ńwųrugo ; nkẹna wẹbia
 Woman bends and falls ; they think she is dead ; one comes

doloya ife owo n'onu, wẹbwǺla.
 and looses her necklet, runs away.

Anqkqta ńwainye wẹbinite, wẹbwanaba n' onq ; qfuga
 After a time woman rises up and goes home ; she reaches

nẹbwẹle onq, qdǺ' n'ųzo, mmẹ kočičenya ainya.
 near home, she falls on road, blood covers her eyes.

Ndi befa wētie ñkpu ; umu okolobia wēbia, paleya
 Her people shout ; young men come, carry
 naba n'ong ; wē jubaiya qdino mēlei ? Owēsifa
 her into house ; ask " what is the matter with you ? " She tells them
 nia jēlu omago ēbe nya kōko ji ; Oofotazia,
 that she went to farm where she planted yams ; she comes there,
 fū nēku diñpa nabō ka farul' ani negu jive ; nya
 sees big men two, that they stoop to dig her yams ; she
 juqfa od'ēñwe ji fa nēgu.
 asks them who owns the yams they dig.

Ndi befa wējuoiya imakwalēfa ; qsifa na
 Her people ask her " do you know them ? " she says that
 ya mwalufa n' ainya, mwa na amorakwam āfafa.
 she knows them by eye, but that she does not know their names.

Ēwējuoiya kede ndi ēbe qbo ; qsifa na qbu ndi
 They ask her where they came from ; she says that it is people of
 Ifite Nibo. Ēwēduluya n'iru ony' oīcá ; ēwējide
 Ivite Nibo. They accompany her, go before white man ; they
 ndi ċif Ifite Nibo ; ēwēsi ka fa ċqba ndi bulu mwade.
 arrest chief of Ivite Nibo ; they say they look for those who killed
 person.

ĀGABA NAČU NTA.

LION GOES HUNTING.

Ofumbqsiafu k'āgaba naču nta, ikè gučaya,
 One day lion goes hunting, strength fails him,
 omakbulu na ndò ; qlar' qla ; oke nākwasiya ; owētēte ;
 it rests in shade ; it sleeps ; rat climbed up it ; it wakes ;
 ojid' ōke k' obueya ; ofu anu oifia siya :
 it takes rat to kill it ; a bush animal says :
 biko, rapu oke ; owerapu oke ; āgaba jēb
 " please let rat go " ; he lets rat go ; lion goes
 uzo ; obó wēmadoya ; onaba mbà ka ya foa ; oke
 other road ; net takes it ; it tries to get out ; rat

Ñke neri ago wesiŋa nya ganeri ago ; ibeŋa weŋeweŋe.
 Leopard man says that he will turn leopard ; his people go away.

Oluo ubosi qzq oweŋee n̄watakele na n'ola.
 Another day he watches small boy that goes to sleeping place.

Oweŋluo ka n̄watakele afu naŋe q̄la n' anase.
 It reaches that boy then goes to sleep in evening.

Ago wesi n' eḅonq̄ dāk̄poya n̄watakele webuonye.
 Leopard passes where he was jumps on boy, kills him.

Nneya na nnaya weke qgo ; weŋeku onye neri ago ;
 Mother and father prepare war ; go to house of leopard man ;
 nnaiya wepal' eḅwē n' umina ; nneya wepala n̄bwa'.
 his father takes gun and matchet ; his mother takes quarterstaff.

Eweŋa ŋelue bonye neri ago ; nna n̄watakele
 They go reach house of leopard man ; father of the boy
 weḅwanye eḅwē ; onye neri ago weḅāpota kaya dāk̄bo
 fires at him ; leopard man comes out to jump on

nna n̄watakele. Nneya we palu n̄bwa kugwo
 boy's father. Boy's mother takes staff and breaks

onye neri ago isi ; owēdā. Nna n̄watakele weŋu umina,
 leopard man's head ; he falls. Boy's father takes his matchet,

weḅueya n' afq̄ ; onye neri ago weŋijia kaiya niri ;
 cuts it in belly ; leopard man struggles to get up ;

nna n̄watakele pal' eḅwē weḅu onye neri ago n' imi ;
 boy's father takes gun and hits leopard man on nose ;

owēdā n̄wuru. Nne n̄watakele na nnaya weŋeku umunafa.
 he falls dead. Boy's mother and father go call their family.

Umunnaiya weḅia pale onye neri ago weŋeneya.
 His family come take leopard man, go bury him.

TORTOISE AND THE BLIND MAN.

M̄bē n' eḅwēne iyale ŋebe ofu n̄woke bulu isi, ya na
 Tortoise and cock together go to one man who is blind, he and
 n̄wunyea. M̄bē weḅofofa ka faneli nli ; owesi eḅwēne,
 his wife. Tortoise sees them that they eat ; he says to the cock,

k' ainyi jẹ ganatafa nli ; mwa ɲgi, amukwana ;
 "let us go and take their food ; but you," "don't you laugh ;"

ẹbwẹne welukweya. Fawe jẹlue ; disi sulu, ɲwunyisi
 cock agreed. They reach ; husband blind takes, blind woman

sulu, ɲbè sulu, ẹbwẹne sulu, nlifa wegusifa. Disi na
 takes, tortoise takes, cock takes, their food finishes. Husband and

ɲwunyisi welenob' qgo ; disi si ɲwunyeya, obu ɲginwa
 wife fight ; the husband says to his wife, "is it you eats

lisili nli ainyi nine ? ɲwunyisi si disi, obu ɲgi
 finish food, our all ?" Blind wife says to blind husband, "is it you

ɲwa lisili.
 that eats finish ?"

Fawelusili nli qzq, sɛsiya bubute, falibe.

They take cook food other, finish it, carry it out, eat it.

Mbèku si ẹbwẹne, k'ainyi jẹ, na fa akwadẹbẹgo ilili. Mbè
 Tortoise says to cock, "let us go, they prepare to eat." Tortoise

si : ẹbwẹne, mwa ɲgi amukwon' amu mwa nobafa qgo.
 says : to cock, "but don't you laugh when they fight."

Disi sulu, ɲwunyisi sulu, ɲbe sulu ẹbwẹne sulu, nli
 Blind husband takes, wife takes, tortoise takes, cock takes, food

gusiya fa wẹnoba qgo ; disi si ɲwunyeya, obu ɲginwa
 finishes, they begin go fight ; husband says to his wife, "is it you knows

mwale ife neme nni ainyi ; ɲwunyisi siya n' amwaram,
 what is done to our food ; the wife says to him,

ifé mɛluya. Ẹbwẹne wẹmuḽ amu, ɲbè

"I don't know what is done with it." Cock laughs, tortoise

bwal' qsq, mwa disi sɛle : onye namu amu ? Popamḽa,
 runs away, but husband says : "who laughs ?" Carry,

pawatagi nà mbala bẹm ; popamḽa palu ɲbè n' ẹbwẹne
 carry you to court outside my house ; carry carries tortoise and cock

bata n' im' oguge. Disi wẹjukwasi qzq, si onye namu amu
 into compound. Husband asks again, say who laughs

popamḽa, pagobe gi nẹnu ɲku ; opagobe ɲbè n' ẹbwẹne.
 "carry," carry you up on oil palm ; it carries tortoise and cock.

Mbè wẹsiya : obu muñwa ñbè ; yapadatamu ; disi siya :
 Tortoise says : it is I tortoise ; carry me down ; husband says :

onye nẹku ifenu, imigi n' ainya kwačite ; owẹpadatagi,
 "who talks that thing, your nose and eyes shut ; he carries you down,

owẹpadatañbé. Mbè siya : n' ife igẹmeya
 he carries tortoise down." Tortoise says : "what you (can) do (that) will

gewuteya, bu ya tunieya ẹnu n' ani ọkbọko ; yaťokwanaiya
 hurt him, it is throwing him up on dry ground ; don't throw him

n'ani idẹmili. Owẹkweya ; owẹbulu ñbè gaba nikbelẹ ẹli
 on wet ground." He agrees ; he carries tortoise to waterside,

ligol' ẹnu, toraiya n'ani nime mili ; Mbè wẹledà m'ọñwuro ;
 climbs up, throws him down in water ; tortoise falls but does not die ;

olu ka ẹmesia ñbè pota, ẹe gawaroya,
 it reaches that afterwards tortoise comes out, goes and washes,

pota ẹnugu, wẹle ọdoya, ofwọ, si naiya nata.
 comes out on hill, takes his horn, blows, says that he is going back.

Disi wẹlenu k'ọnu ñbè nàrà, si : onye nẹku ifenu ;
 Husband hears noise tortoise sounds, says : who says this thing ;

popampà, palu ñbè panataye bẹm. Popampà palu ñbè
 carry, carry him to my house. Carry takes tortoise

lue na bẹ disi. Disi kwẹsi ñbè, okwa ẹgi ?
 reach house of husband. Husband says to tortoise, is it you ?

Osi, n' atoyi n' ẹni ọkbọko mwa ẹgi անwura
 He says, when they throw you on dry ground you will not die,

mwa atoyi n' ani mili iganwuru.
 but if they throw you on wet ground you will die.

Owẹsiya inigi n'ainya gakočite gainye n'izu asa ;
 He says your nose and eyes are shut reach weeks seven ;

imiya n'ainya gakočite, gainye n'izu asa. Mbè ẹlir' if' ẹbuna
 his nose and eyes are shut for seven weeks. Tortoise ate nothing

mwa ọfor' uzo, izu asa welu, ọsi ñbè
 but did not see road, seven weeks reach, he says to tortoise,

popampà si nẹnu igwẹle ťoraii n'ani ; na igarañwu.
 carry from up in sky, throw you to earth ; you will not die.

Popampá site nenu ígwéle ƚorám̀bè n'ani. Mbè dà,
 Carry from up in the sky throws tortoise to ground. Tortoise falls,
 bwal'isiye. Mbè zi ozi si ñwunyeya, ya
 breaks his head. Tortoise sends message, says to wife, she
 wèlu qk̀ba bia, bę disi ka obuluya,
 takes basket, comes to house of blind husband that he carries him,
 na ębwęne alăputagoya bue. Ñwunyeya wesiya
 that cock takes him out and kills him. Wife says
 onye ínbè zil'ozi ęsim kpolo nuku ewu dime buđliya.
 who tortoise sends on message says to me take big goat pregnant kill
 and eat it.

Mbè zikwesi qzq, siya : gwèlo qk̀ba, wele ñkata
 Tortoise sends again, says : take basket, take round basket,
 na ínbè ñwanega n' ębwęne buličeleya
 that tortoise, son of Anega, that cock kills him, cuts him up,
 nibe nibe. Ñwunyeya siya : isi mu sue
 piece by piece. His wife says : do you

onq bainyi qko, wèl'qk̀ba kpqnto,
 say to me burn our house with fire, take basket, put ashes,
 wèlu ñkata kpqnto, pataliye. Ñwunyeya wesu onq
 take round basket, put ashes, carry it to you. Wife burns house,
 kwakqlo di n'onq, bęfa bunęęesia ife nine bęnneya.
 collects all in house, their house, carries all things to mother's house.

Onata kpqlqnto n' qk̀ba na ñkata pajęlu
 She returns, collects ashes in basket, in round basket, takes them to

ínbè na bę disi. Mbè węsi ñwunyeya, naiya
 tortoise in husband's house. Tortoise says to his wife, he sends
 zili ozi si ñgi wèlu qk̀ba bia gębuluya. Isim ñkizizi
 message, tell you, take basket come and carry him. You say to me
 first time,

musigi kpqlo nuku ewu dime bue ; musiyi ñkęboa
 I say to you take big goat pregnant kill ; I say to you second time,
 wèl'qk̀ba, wèlu ñkęta, bia. Na ębwęne bulisim,
 take basket, take round basket, come. The cock kills me finish,

nibe nibe. Iwèlu sue onq bainyi bue ofu ewu
 piece by piece. You take burn our house, kill the one

ainyi ñwèlu, kwakql' ife nine ainyi ñwèlu, bu nẹbẹnneyi
goat we have, collect everything that we have, carry to your
mother's house,

inaganata wel'qkba, wèlu ñkẹta, kponto
you come back take basket, take round basket, ashes of
onqobainyi, ipatalum. Ejimu nto gẹmẹgini ?
our house, you carry to me. What do I take ashes to do ?

Ñwunyeya siya : gineka inačo bẹ disi na ñwunyisi ?
wife says : what do you want in the house of the husband and
wife ?

ga na ẹbwẹne kpakọ ; ẹbwẹne wẹgqbueyi ; obu ga
you and cock arrange ; cock deceives and kills you ; you are
inago ; owèlu qkba na nkẹta, ọtọtokọ m̀bè
cunning ; she takes basket, round basket, picks out tortoise

wẹbuluya na nal' onq bulu m̀bè
and puts him together carries him and goes home, carries tortoise
tqboiya n'onq ẹb̄ osul' qko, m̀bè nàkwa ákwá ;
and puts him down in the house where she has fire ; tortoise cries ;

Ñwunyeya wẹrapu m̀bè, bwanaba bẹnniya,
his wife leaves tortoise, runs away to her mother's house
m̀bé wẹnwuru.
tortoise dies.

SPEECH.

Ofu mbiale mu, Onyẹso, ñw' Ẹzẹnri,
It is I who come, Onyeso, son of the Ezenri,
nnam bv' ẹzẹ, inwẹbu fěi nefug' ẹzẹ,
my father was chief, I got Ici marks before I got teeth,

izu' linenq ñw' ẹzè fu ẹze
at fourteen weeks the son of the king has teeth, but if
m'obug' fěi, ofu ẹzẹ, obulu nsq, ẹtufuenya.
without marks, teeth come out, it is forbidden, they throw him away.

Kẹnekanẹra ndi m̄lu ñkpoto ñw' ẹz' agaba n'ododoñwa
Every town that makes noise son of the king goes to that country,

węšia :	bięme,	mw' abwana :
and says :	don't do wrong,	don't make war,
anunqgo ;	oka n'w' ęzè neme.	Ainyi jibulu
don't fight ;	so son of the king does.	We are wearers
ony' ago ;	ife sil' ikè n'obodo,	obolia bwona
of leopard skins ;	anything violent in the town,	it is if
ainyi bu umu ęzè	eje dokweya ;	qbia ka
we are sons of kings	for us to go and settle it ;	when the
Gqvement	eji pota ęwęle nwele Ibo nine ;	ainyi węsi
Government	comes they take and get all Ibo ;	we say to all

Ibo n' ife ainyi nęli k'ani qdqbku n' ainyi ;
 Ibo the thing we eat that the land may be good for us ;
 ainyi bu Nri n' isi ani Ibo nine ; n' obu ainyi bu ony' isi
 we are Nri, head of the land, all Ibo ; we are head of
 n'obulu nine nęa ; enugqvement welubia ainyi
 the people, all towns ; when the world of Government
 węnęnej obodo mębia.
 came we mind them and the town spoils.

TORTOISE AND HORNBILL.

Mbè nwanęga	nęapia iyi,	jęb'
Tortoise son of Anęga	and hornbill together,	go to
qkù, ękb at 'aku		Mbè węsi
collect property, to take palm nuts.		Tortoise says to
apia : biko nwanęm,	tinyęm na nkuyi,	węfęlu,
hornbill, "please, brother,	put me on your wing,	fly,
bę nęnu nku.	Munwa gainyab'a,	ainyi
perch on palm tree.	I will hang bag,	we will
ęętinye aku nimeya ;	apia wękweya	wętinye mbè na
put nuts inside ; "	hornbill agrees,	puts tortoise on his
nkuya,	węfęlu,	bę nęnu nku.
wing,	flies,	alights on palm tree.

Onakbat' aku onenye mbè ; onakbat' aku, onenye mbè.
 He takes nuts, gives to Tortoise.

Mbè si n' ogele akb'a oinya, nẹwẹl' akụ, nata,
 Tortoise from hole of bag he hangs, takes nuts, eats,
 mw' apia amwana; apia anakbata akụ nenyẹ
 but hornbill does not know; hornbill takes nuts, gives
 mbè; owẹmẹkẹte; apia juba mbè, siya
 to tortoise; he goes on; hornbill asks tortoise, says
 akb' afu ojunurọ mbè siya, n' ọkajurọ,
 this bag, is it not full? tortoise says, it is not full,
 apia kweya, nakbata akụ, nenyẹ mbè.
 hornbill agrees, takes nuts, gives to tortoise.

Emesia ka ikè agǔlu apia osi mbè
 After strength finishes for hornbill, he says to tortoise,
 wete akb' ǎfu, ka nnye mbè wẹtinyeya
 but bring this bag, let me see; tortoise takes

akba, onene wẹfu, n' akụ adẹrọ n' akba ncanča.
 gives him bag, he looks, sees that nuts are not there in bag at all.

Owẹ juba mbè, siya kẹde aku nuenyẹgi?
 He asks tortoise, says, where are nuts I give you?

mbè siya naiya amwara mbw' oke ji wẹlu bẹpu akba.
 Tortoise says he does not know when rat took, cut bag.

Inakbat' akụ nenyem, anam ẹtinye nim' akba, amwaram
 You collect nuts, give me, I put them in bag, I do not

n' akụ adafusia; apia siya n' ọbu asi
 know that nuts all fall out; hornbill says, it is a lie,
 na nginwa bu mbè, mwale ifè mẹn' akụ; owẹle
 that you, tortoise, know about nuts; he takes

tora mbè mbè dà na nime' orimili; Mbẹku wẹnẹkẹt'
 throws tortoise down, tortoise falls in middle of river; tortoise looks;

ainya omar' ife ọgẹme wẹputa owẹkbọk ọba
 does not know what he will do to come out, he calls many

umwazụ, sifa n' obulu na fa ẹbugonye nenu ani, naiya
 fish, says to them, if they carry him on land, he will

gegosisifa ofuke omaliča ẹgu nyamutalu owesi k'
 show them one nice song (dance) that he learns; he says

unu nyẹ́ ñtì etu nya gẹ̀sẹ̀gu, fawẹ̀siya, yaguq ka fanu
 listen how he will sing, they say, sing let them hear
 mbẹ̀ku wẹ̀gwosi; umwazụ bwanu inulimu bwa.
 tortoise sings fish run together run.

Umwazụ nine di n'orimili welobwakqba fabugo ínbè nẹnu
 Fish in all river run together, they carry tortoise on
 ani; olu ka fa bugotẹ̀siliya osifa kb'kqba afia, nẹku
 land; when they carry him finish, he says to them, collect grass, bundle
 uku afia, fawekweya fakb'abqba afia dika k' osigwafa
 big of grass, they agree, collect grass as he tells them.

Mbè wẹsifa: unu nine baie n'im' akẹlẹka; fawekweya
 Tortoise tells them, you all go in grass, they agree; He

Owogobalofa egu, si: Umwazụ bwa n'imulimu, bwa; umwazụ
 sings to them, says, Fish run together, come; fish

nine webwakqba nim' afia. Mbẹku wẹwẹle ọko sunye
 all run together in grass. Tortoise takes fire, puts

nim' akẹlẹka; ọko wẹwbabusiya umwazụ nine; qbu sọ ofu, evi
 fire in grass, fire burns, kills fish, all only one evi passes

si n' ọko bwabana mili; ofu k' aja si n' ọko bwapota
 from fire, runs into water; one aja passes from fire, comes

bwaba na mili; qbu n' qfo k' umwazụ nine diẹe iẹe siwẹlu
 out, runs to water; it is thus that fish all different take,

waputaneya ofu ofu, wẹmoba azụ qzq welum' oba nim' mili ori
 run out one by one, take to bear other fish in water.

Mwa ínbè lolo k'azụ nine gusiya mw' agurq
 But tortoise thinks that fish all are finished, but they are not;

obu n' qfo ka ínbè nāpia siwẹlu ji ọkō n'orimili.
 it is thus that tortoise and hornbill go take property in river.

Mbè welukbókobe umwazụ nine k' abanwursi; okbonyẹfa
 Tortoise takes to collect heap of all fish that died; he puts

n'akba; owẹl' ofuk' udu nyujuoiya ẹrò kwučiye, kẹkwiya
 them in bag; he takes only one pot, fills it with fat, shuts it, ties it

nẹnu akba, wẹpalu, naba, mwa if' ɔlolu wẹnyuju ẹrò n' udu
 on bag, takes carry, goes home, but why he thinks take fill pot

bu qbulu na ozu anumanu n'uzo; fa juaiya: mbè, obugini
with fat, is if he meets animals on road; they ask him: tortoise, what do

ka ibu? owesifa n' qbu ozu nwadqra
you carry? he tells them that it is the body of person's daughter,
nwuru mbwèderi ka ajebutè. Qsiya gwaziafa nqfo, nia
who died long ago that he carries. He says if he tells them so, that
wèl' a akaiya, kwuyèp udu àrò, osie umanumanu; abwal' qsq
he takes his hand, opens pot of fat, it smells (for) animals; they run

siya n'; qbu ezie. Owèpota n'uzo zu ato
away, say it is true. He comes out on the road and meets a bush cow;
ato jubaiya mbè qbu gini k'ibu n'akb'a; osiya naiya jelu
the bush cow asks tortoise what he has in his bag; he says he is

gèbutè ozu nwadqra nwuru gèderi;
carrying the body of a woman of the people who died long ago;

inqro k' onesi qsiya bu ato
don't you notice that it smells? he says to him, he is bush cow,

naiya nqro; mbè tiny' aka n' isiya
he does not perceive it; the tortoise takes his hand and puts on his

kwupu udu àrò; owesiya, ato wesiya, qbu ezie,
head and opens the pot of fat; he smells, the bush cow says, it is true,

ato webwaḅ qsq bwaḅ oifia. Mbè gaba pota zu
the bush cow runs, runs into the bush. Tortoise goes on and meets an

enyi; enyi siya, akataka, qbu gini k' ibu?
elephant; the elephant says, big man, what are you carrying?

qsiya naiya jelu gèbutè ozu nwadqra nke nwuru mbweri
he says he is carrying the body of a daughter of the people who died
long ago;

enyi wesiya gosim akba, ka, nnene mbè siya
the elephant says to him, show the bag, let me see, the tortoise says,

inqro k'onesi? owetiny'aka n' isiya kwupu
don't you notice that it smells? he puts his hand on his head, opens

udu àrò osiye Enyi bwaḅ oifia, siya
he pot of fat and smells it; the elephant runs into the bush, says

akataka, pale jebe qbu ezie; mbè wèlegaba
big man, carry it and go, it is true; tortoise takes it and goes on.

Opotakwasi n' uzo ozu ago, ago siya
He comes out on the road and meets leopard, leopard says to him

"ony' uku n'qra ogini k'ibu?" mbè siya
"big man of the people, what are you carrying?" Tortoise says

naiya bu ozu nwadqra nke nwulu mbwèri.
to him it is the corpse of a woman of the people who died long ago.

Inqro k' onèsi? qtiny' aka n' isiye, okwuyèpu, osiye
Don't you smell? he puts his hand on his head, opens, smells

ago siya "ony' uku n' qra qbu èzie
and the leopard says to him, "big man of the people, it is true,

mw' anagam èsoyi gejeniya. Mbè siya ngi, ago,
but I follow you, go and bury it." Tortoise says to him, you, leopard,

nèbu efi n' ato, si na ngi gesum gejeni ozu
kill cow and bush cow, say that you will follow me, go bury corpse

nwadqra n' esisi; qsiya naiya gesoya
of woman of the people that smells; he (leopard) says he will follow
him,

gejenije, mwaka na qbu ada ainyi nine. Mbè siya qdèmwà.
bury her, because it is daughter of all of us. Tortoise says all right.

Owèsi ago èlùm n' èbe ka nje jenyuo nsi
He says to the leopard, wait here, let me go and defaecate;

owèlue nim' oifia nyuo nsi wèlu ñkpql' ose oiça
he reaches inside bush and defaecates, takes one seed of pepper white

tukwèsi nènù nsi.
pins it on dung.

Ago wèlukb oiya mbè, mbè; ñkpql' ose
Leopard calls to him, tortoise, tortoise; pepper seed

siya, kainyusi nsi ka mbia.
says to him, let me finish defaecating let me come.

Ago kweya qdìmwa; qdokata ñwantinti oge okbòiya,
Leopard agrees all right; he waits a little time, calls him

mbè, mbè, ozaiya, siya kainyusi nsi, ka mbia;
tortoise, tortoise, it shouts let me defaecate, wait;

ago kweya, qdìmwa; qdèrega ñwantinti oge okbòiya,
leopard agrees, all right; he waits a little, calls him,

ńbè, ńbè, osiya kainyusiya nsi, bia; iwe wẹwo
tortoise, tortoise, he says let me defaecate, come; anger takes
ago.

Ago wẹba nim' oifia, wẹfu na ńbè
leopard. Leopard goes into the bush, sees that tortoise
anqrqzi nẹbafu. Owẹlubwa qsq jẹ bẹ ńbè; duo
is not there. He runs, goes to home of tortoise, is just

ńbè sisie nli, butẹ k' olibẹ; ago wẹlubata
finishing cooking chop, carries it out to eat; the leopard comes and

wẹsiya, ony' uku n' qra ọkwamu k' ilāfulu
says to him, "big man of the people it is I that you deceive."

Mbè tuoya, "ago, ńw' oli na mmē"; osiya
Tortoise answers, "leopard, child of eating with blood"; he says to

ago n' ikbe amam. Bia gẹnlibẹ nli. Ago wẹkweya,
leopard that judgment catches me. Come eat chop. Leopard agrees,

wẹbia bulu ńbè, tinye n' okbulu ikwe, nod' ani nẹnuya,
comes carries tortoise, puts under mortar, sits down on him,

wẹlenẹli nli.

eats chop.

Mbè nqkata, si, Mu, ńbè, ńwanega,
Tortoise stays long, says, I, tortoise, son of Anega,

sisili nli nẹli; ago owulu, ńw' oli na mmē,
cook food I shall eat; leopard (son of) cotton; child that eats with blood,

wẹlubata bulu muiwa, ńbè, ńwanega, wel' ikwe,
he comes and carries me, tortoise, son of Anega, takes mortar,

kpudom, nol' ana nẹnoya; olilide anu lisiye okpugo ikwe,
covers me, sit down on it; after he eats meat finish he opens mortar,

ẹql' ọkbokbo, wẹlẹm, wẹl' akpopu nli tilim.
takes bones, puts for me, takes pieces of food puts for me.

Ago wẹjuoiya, akataka, ńwanega, odu nk' inẹku?
Leopard asks him, son of Anega, what are you saying?

Qsiya, nnam, ago, ńwa oli na mmē,
He says to him, my father, leopard child that eats blood,

ẹkwurqm if' obuna, asim n' ọkb okbo azu inyelim
I do not say anything, I say that bones of fish that you put for me

nasqm osq. Dalu, nnam, inẹke.
are sweet for me. Thank you, my father, you do much.

Qbu nqfo ka mbè lolu kaiya wɛlafɛna ago, mw' ago
 It is what tortoise thinks that he takes deceive leopard, but leopard
 mwale ife mbè nɛlo.
 knows what tortoise thinks.

MBĚKU NA ỌGQYA.

(TORTOISE AND HIS FATHER-IN-LAW.)

Mbẹku ȝelo ákwá bɔgoya olue of umbɔse
 Tortoise goes to cry in father-in-law's place ; it reaches one day
 ka mbẹku nakwadẹbe iȝe nakwa bɔgɔiya
 that tortoise gets ready to go and cry in house of father-in-law ;
 owenu k'ofu onu nara dika onu opu owesi n' obu odi,
 he hears one noise sound(ing) like noise of flute ; he says it is "drum,"

ikunneya naraɛwɔ si naya ȝesu unɔbeya
 his mother's people sound this, says that he will burn his own house,
 maka na ibeya ȝiȝe tɛlu aka. Mbẹku wɛwɛl' ọko
 because her place to go is far away. Tortoise takes fire, puts fire

sufa bɛya su ɔbã ȝiya mɛbisi ya ife nine onwɛlu ;
 to his house, puts fire to his store yams, spoils all things that he has ;
 owɛlugaba pota n' ɛzɔ wɛfo ololingodo, ȝuoiya mwale, ɛbe
 he goes on road, sees grasshopper, asks him, do you

opinu anara ? Ọsɛya bu ololingodo
 know place this flute sounds ? He (i.e., grasshopper) says, it

k'ɛdɛȝosiara Mbẹ siya nia nolo k'onara
 is grasshopper that is crying ; Tortoise says that he hears

"fifi," anɔgala ɛti, ngɛli, mwa mbɛfa anagala ɛti, ngɛli.
 that he cries "fifi," long ear, big, but tortoise their, long ears, big.

Mbẹku wɛsiya n' ɔbweya siya na igɛdujem be
 Tortoise says it is he, says to him that you will lead me to

ɔgɔnwoke nwuluno ; siya maka na muniwa bú
 house of father-in-law, that is just dead ; he says because I am

mbè ; ɔbulu na mu ákwàba, ainyammili anarabwam
 tortoise ; if I cry my tears cannot run down

makana abum ɔgalainya, n'ifele nɛmé ɔgalainya nakwa
 because I am rich, that shame takes (does) rich men to cry

o, o, qgqñwoke, afoam alo, oti aka
 oh, my father-in-law, father-in-law, I see forbidden thing, he knocks
 n' isiye, mili abwalęte. Ndi qgqyañwoke siya,
 hand on head, water runs down. People of father-in-law say,
 qgainyĩñwoke, ębezĩn' ákwá igasukw'ono.
 our brother-in-law, stop crying, you will break your neck.

Íbè koa isi n'ani tie ñkpu, bainyi, e, e, qgqñwoke
 Tortoise knocks head on ground, shouts, our people, my father-in-law
 añwuru; ofña aka n' iruya, nd' qgqyañwoke si
 is dead; he presses hand on his face, those of father-in-law say,
 mwakana, ngi okęnye mwadu nębe ákwá dika
 because, you big man cry like a poor man that knows
 obwęnye na amwara ifè. Mbęku koa isi n'ani daba tie,
 nothing. Tortoise knocks head on ground and shouts,
 ñkpu qgqñwoke, mwa odi ka nęme? Ofu qgqñwęle
 brother-in-law, what shall I do? One father-in-law I

añwuru, nna, e, e, afulum ainya; umunna,
 have is dead, oh, my father, I see suffering with my eyes; brothers
 e, afoam alo. Íbè węlukwasi ákwá yale.
 oh, I see a forbidden thing. Tortoise cries finish, leaves it.

Nd'qgqyañwoke węlubute mwainya, oji, kute
 The male relatives-in-law take carry palm wine, kola, water
 mili mwaka ękw'aka na efia iru. Íbè węlukunia kw'akaya,
 to wash hand and face. Tortoise stands up,

fia iruya, węl'oji, wą qji, ke, qkala nabq,
 washes hands, face, takes breaks kola, shares, two equal shares,
 nye nd' qgqyañwoke ofu. Očil' qji ñke lulu luya n
 gives to his relatives-in-law. He takes kola that is shared to him and
 ololingodo, tasiya, mwa oętaraiya, ñwq mia
 grasshopper, eats finish, but does not remember him, drinks palm
 wine,

ñke lulu ya n'ololingodo, mwa oętaraiya.
 which is the share of him and the grasshopper, but forgets him.

Ololingodo węfo ife ñbè nęme; obwa ñkiti, nędi ndidi.
 Grasshopper sees what tortoise does; he keeps silent, be patient.

Nd'ogqyañwoke kp'qlu mbè, ba nim'onq, butę
People of the father-in-law call tortoise, go inside house, take
nni, bunye mbè, but' ofe, bunye mbè.
food, give tortoise, bring soup, give tortoise.

Mbęku wębido ili nli ; ololingodo kpoya : mbè
Tortoise begins to eat food ; grasshopper calls : tortoise
ozaiya, osiya kęde nli nkęm ? Mbęku siya :
answers him, says where is my food ? Tortoise says :
ęelug' odo, ka nlisi nkęm tupu nginwa gęlibę. Ololingodo
wait, that I eat finish mine before you will eat. Grasshopper
wękweya. Mbęku nęli nli lisiye fa nine, mwa odobwęrezi
agrees. Tortoise eats finish all but never keeps food

nli ololingodo nčanęa. Ololingodo wekbouya : mbè,
of grasshopper at all. Grasshopper calls : tortoise

ilisigo nkei ? Mbè siya : oiyim, ęęęl' emęm
you have eaten yours ? Tortoise says : my friend, I am sorry

makana ęęęzđlumeyi. Ololingodo siya : mbęku,
but I forgot you. Grasshopper says : tortoise,

inaęo ka nkqlo ndi qgqiya ife imęleno ?
do you want me to tell the people of the father-in-law what you have
just done ?

Mbè siya : biko, oiyim, akqnalofa, na fa
Tortoise says : please, my friend, don't tell them, that they

kagegu nli qzq, owęlobue lim ęgu qgq
prepare other food, he takes to kill for me the goat of brother-in-law

mbwè afu agam akwogo ugwo ndi mębilu. Ololingodo
when I go pay your debt for that which I spoil. Grasshopper

kweya. Mbè wesiya ololingodo : k' ainyi bodo kwabe
agrees. Tortoise says to grasshopper : let us begin to lament for

ąkwá qgq. Mbęku wębe, akwasi, iyóo, ọ, iyóo, ọ,
father-in-law. Tortoise laments, saying, o, o, o, o, o, o,

akwava qgo ; Ololingodo wębido kwava ; mbè
I cry for father-in-law ; grasshopper begins to cry ; tortoise

jęlu bqgoiya akwawqgq, iyóo, ọ, iyóo, ọ,
goes to place of father-in-law and laments, oh, oh, oh, oh,

akwavqgq, nd'qgqya wẹbata, siya :
lamentation of son-in-law, those of father-in-law come in, say :

qgqñwoke, ẹkwat' ákwá qzq ? ẹdẹkwon' ainyi,
our brother-in-law, do you cry again ? don't we just tell you,

agwagwoyi : ngi akwaniya ákwá makana ibu
don't you cry because you are

qgalainya ; qsifa n'ife mẹlu mu ji akwa ákwá etue
a rich man ; he says why I cry like this

qbu na ẹnwẹrẹm qgqzq. Ololingodo wẹl' ákwá,
is that I have no other father-in-law. Grasshopper laments,

iyóo, ò, iyóo, ò, akwavqgq. Mbẹku
oh, oh, oh, oh, lamentation of son-in-law. Tortoise

koa isi n' ana, dàba, tie ñkpu, qgqmu, qgqmu,
beats head on ground, falls flat, shouts, my father-in-law,

akwavqgq ; oti aka n'iruye, opiainy'
lamentation of son-in-law ; he knocks hand on his face, presses hand

aka, ofiẹẹle. Nd' qgqya siya : ẹẹlu.
on head, wipes his eyes. Those of father-in-law say : wait.

Ainyi nẹme k'ainyi buoli ẹgu qgq. Mbẹku
We do that we kill goat of our brother-in-law for you. Tortoise

sifa : qdìmwá. Ndi qgqya wẹbu ofu ẹwu, kený' qkala
says : all right. The people take one goat, kill it and share it

nabq, nye mb' ofu, kpq' ofu, sie nni,
in two, give one to tortoise, take one, cook chop,

bunye mbè. Mbẹku bido libẹ nli, mw'
give it to tortoise. Tortoise begins to eat food, but does not

oẹtẹl' ololingodo. Ololingodo kpq mbè, mbẹku
remember grasshopper. Grasshopper calls tortoise, tortoise

iẹeterẹm tupu ili bẹ nli. Mbẹku siya :
you don't remember me before you eat. Tortoise says :

giñwatakele mwq si na ngi n'qgalainya gẹlikq nli n' ofu.
you small child spirit say you and rich man will eat food together.

Oloolingodo wekpqiya mbè, qbu, qbqlona muñwa bu
Grasshopper calls tortoise, it is, if I,

qkala nabq, nyey' ofu; muwẹkweya. Ununye mbè
share it in two parts, give him one; I agree. You give tortoise

mili ik'w aka. tiny'qji, bute mainya, bunye nli,
water to wash hands, put kola, dry palm wine, food,

muñwa ẹrẹnkonyem. Unubuli ewu sielie nli qzq.
but he gives me none. You kill goat for him, cook other chop.

Mbè wẹbido libẹ nli, mw'okparqm; owesiya: qgini mẹli
Tortoise begins to eat, but does not call me; he says: why do you

ikporqm, qsimu, nwatakẹlẹmwq n'qgalainya
never call me, he says to me, you small child spirit and a rich

gẹlikq nni n'ofu. Qwesiya n' agam ẹsogi li.
man will eat food together. He says, that I will follow you, eat.

Qwesi n'isiya dà n'ani nlibẹ nli. Mbẹku jidẹm,
I fall from head on ground, I eat food. Tortoise catches me,

aka n'ísí, bwam onu, piam aka n'ísí, piam ísí.
hand on head, turns neck round, presses my head, squeezes my head.

Onwẹbo ñkpu, si k'unu bia gafolo ifẹ mbè mẹlu.
He takes to shout, says to you come see what tortoise does.

Wẹ juba mbẹ, si: ainyi lokwẹne n'qbu
Those of the father-in-law ask tortoise, say: we think it is

nginwa nakwa ákwa; ainyi mara n'qburoiyi nakw' ákwá;
you that lament; we don't know it is not you that lament;

Gini mẹlu ijibue onyesoi. bia nakwa
why do you kill the man who follows you, and comes to lament for

qggyi. Fawẹlusi ololingodo so nginwa bulu qkala
your father-in-law. They say to grasshopper only you take (carry)

ẹgwa, enyẹne mbè nẹanẹa, makana ainyi lolo
half of this goat, don't give to tortoise at all, because we think

na mbè ji obiya nine akw'ákwa, ainyi amara na
that Tortoise takes all his heart to lament, we don't know that

mbè naláfu ainyi aláfu, makaya k'ainyi jiwele sisie nli bunye
tortoise deceives us, because we cook food finish give to

mbè, bute mili aka tiny' qji, bute mainya,
Tortoise, carry water for hands take kola, carry palm wine,

bunye mbè. Mbè lolo n' ainyi bu ndi nago ala
take give to tortoise. Tortoise thinks that we are mad

makivie ainyi gëbue mbè. Ololingodo wësi mbè,
because we shall kill tortoise. Grasshopper says to tortoise,

kpukpukena okpuyi k'ainyi nene ísí, makana mbè tinyele
take off your hat, let us see head, because tortoise puts

ulë jioko, wëliya neme ainya mili. Nd'ogq mbè
rotten plant, takes it, makes tears. Those of father-in-law

wësi mbè : ogqainyi iwoke, kpukpukël' okpuyi.
say to tortoise : our brother-in-law, put off your hat.

Mbëku wëjusifa, n'afulurq omelu nqfq.
Tortoise asks says then, that he has never seen that he does so,

onye jëlu nakwa bogqiya ; ëluzie ;
who goes to lament for father-in-law ; it reaches there ;

asiya kpukpukël' okpuyi. Unu amwara na muniwa bu mbè,
they say to him take off your hat. You don't know that I am tortoise,

bu oggalainya. Nd' ogqiyañwoke si mbè,
am rich man. Those of the father-in-law say to tortoise,

n'qbuluna ikbupurq okbuyi, n'ainyi gëbuyi ;
if you don't take off your hat we will kill you ;

Mbè sifa : n'amafulurq omëlu nqfq ;
tortoise says to them : I have never seen one who did so ;

kadi ka unugësibum ? fawëlijide mbè, kpukpuya okpuya,
how will you kill me ? they take catch tortoise, take off his hat,

fawafo n' qbu ëzie na mbè tinyele ulë jioko ; fawëbue mbè,
they see that it is true that tortoise puts rotten wood ; they kill tortoise,

towa mbè qkala nabq, nye ololingodo ofu. Ololingodo wënoliya,
cut tortoise in two parts, give to grasshopper one. Grasshopper is glad,

si : na emëm onye mëlum ënu. Ololingodo webul' anu mbè,
says : I do this one who did me. Grasshopper take meat of tortoise,

naba na bieye.
goes home.

Nd'ogqiya wëwël ísí mbè, ruqiya n'ôko,
Those of the father-in-law take tortoise's head, roast it in fire,

k'p'ok'poinya, w'el' elili yeya, kob' n'onye'zi
take off meat, take tie-tie, hang it, put it in doorway

b'og'giya'woke. Qbu n'of' ka mb'e
outside the house of the father-in-law. It is so that tortoise

si w'elue kaiyabue ololi'ngodo; mwa agugo mb'e
says that he will kill grasshopper; but the cunning of tortoise

bulu mb'e; qbu ka mb'e siw'ele je nakwa q'og'giya'woke.
kills tortoise; it is so that tortoise takes to go to lament his father-in-law.

TORTOISE AND BUSH CAT.

Mb'eku j'elu mbwa' n'ikunneya, ya na nwa o'bubu;
Tortoise goes to wrestle to mother's land, he and bush cat;

e'j'elid'efa lue umokol'obia eto, fofa, y'qbafa mbwa.
they go reach three young men, see them, beg them wrestle.

Mb'eku w'esi: n'w'ububu, n'q'bon a'ijide ony'q'bona ife fagenyei
Tortoise says: bush cat, if you throw anyone, what they

b'ofu ewu; mu'iwazi mb'e; qbolona mu e'jide
give you is one goat; I am tortoise; if I throw in

mbwa, ife fagenyem b'ofu ewu, qbolona fa'wa
wrestling, what they give me is one goat, if they

e'jide n'gin'wa, n'wububu iny'efa ofu ewu; qbolona fa'wa e'jide
throw you, bush cat, you give them one goat; if they throw

mu'wa, mb'e, eny'emia ofu ewu. N'wububu w'ekweya
me, tortoise, I give them one goat. Bush cat agrees and

w'epoa na mbwa.
goes to wrestle.

M'b'e w'egobaloya n'wububu, n'wububu, n'gwan'gwa,
Tortoise takes to sing for him bush cat, quick,

tu'palo, n'gwan'gwa, anuk'oroja, k'oroja anu k'oroja jarara;
throw, lift, quick, big animal, big animal, that is strong,

n'gwan'gwa. N'wububu wet' q'lo onye naiya nabwa
quick, quick. Bush cat catches one who and he

mbwa, n'wudeya. Enye n'wububu ofu ewu;
wrestle, throws him. They give bush cat one goat;

oĵenyido; onye qzq pota; ya na ñwububu bwa;
he goes and ties it; another comes out; he and the bush cat wrestle;

ñwububu buluya ĵide; enyeya ofu ɛwu; onye
bush cat lifts him, throws; they give him one goat; a third
nk'etq pota; ya na ñwububu bwa; ñwububu paleya,
comes out; he and bush cat wrestle; bush cat lifts him,
ĵide; . enye ñwububu ofu ɛwu.
throws; they give bush cat one goat.

Mbè wəfo na ñwububu ɛjidegwq mwadeto, mwadeto
Tortoise sees that bush cat throws three men, three men
nye ɛgu etq; mbeku wəpoa na mbwa, yana ofuke
give three goats; tortoise goes out to wrestle, he and one
ñwqkuma bwa; ñwqkuma ĵide mbè; fakb'ulu mbè,
yaws child wrestle; child throws tortoise; they take tortoise,
ĵenyido n'osisi makana mbe ɛnwəro ɛgu ogeji bwa
go tie to tree because tortoise has no goat he takes to buy

onweya. Ñwububu wepotakwasi qzq, bwa,
(exchange for) himself. Bush cat comes out again, wrestles,
buluya, ĵide; enye ñwububu ofu ɛwu. Ñwububu wəwəl'
lifts, throws; they give bush cat one goat. Bush cat takes

ɛwu, nkenq, ĵəbwata mbè, wesi mbe,
goat, fourth, go and change for tortoise, takes say to tortoise,
n'qbolona ije gabwa mbwa qzq, faĵidei, apqrm
if you go wrestle again, if they throw you I cannot

ɛbwai. Mwad' esa qzq wəbia si ñwububu
exchange you. Another seven men come say to bush cat
n'ife ainyi načo bu mbwa; ñwububu sifa : qdjmwa;
what we want is wrestling; bush cat says : all right;

ñwububu wəpota; ya n'ofu nime mwadesa nuñwa bwa;
bush cat comes out; he and one of those seven men wrestle;

oĵideya; fanye ñwububu ofu ɛwu; mbeku wəsi :
he throws him; they give bush cat one goat; Tortoise says :
ñwububu od'egu isq ka ngi ñwububu wəle,
bush cat, it is goats five that you bush cat have,

mwa muñwa, qgalainya, rak' enyi, ɛnwɛrɔ bonade
but I rich man, like elephant, have none,

ofu ɔkoko. Ñwububu wɛsi mbe: n'ofuke ibwalu,
not even one fowl. Bush cat says to tortoise: that one you wrestle,

ɔñwudei; muñwa wɛle ɛgu nkɛm wɛbwaii,
he throws you; I take goat of mine exchange you,

mw'ičetɔrɔ, iwɛle nagwam ajoku di nunwa;
but you don't remember so you take say bad word like this;

ɔdɛmwa, onye ɔbuna nime mwad'isiñ nuñwa; wel'ofu
all right, anyone you like in those six men; choose one

ka ginabwaiya.
that he and you wrestle.

Mbɛku wɛkwɛya; fawɛduputɛlu mbɛku ofuke ñwa
Tortoise agrees; they take bring tortoise one small

obɛlɛñwa, akbɔkba; ya na ñbè bwa ojide
child, crawleraw boy; he and tortoise wrestle, and he throws

ñbè; fawekbulu ñbè genyido n'osisi. Ñwububu
tortoise; they take tortoise, go and tie him to tree. Bush cat

siya e, mbɛku ñwɛ ɛgu ise dika ñwububu. Ñwububu
says: yes, tortoise, you get five goats like bush cat. Bush cat

wɛbido bwa mwad' etɔ ɔzɔ; jidesiyafa ñw'
begins to wrestle with three men other; throws them, gets

ɛwu etɔ; bwakwasi onye ɔzɔ; jideya, ñwɛ ɛwu ɔzɔ.
goats three; wrestles with another, throws him gets another goat.

Ñwububu ifɛle wɛmɛleya, makana onye wɛlu imelimeɛ wu,
Bush cat is ashamed, because he gets many goats,

mwa mbe ɛnwɛrɔ nɛanɛa; owɛwɛl' ofu ɛwu jɛbwapota
but tortoise has none at all; he takes one goat goes exchange

mbe; wɛbwakwasi mwad' etɔ, jidɛfa.
tortoise; wrestles again with other three men, throws them.

Mbe wɛsiya: ñwububu, ifugo ofu nwɔkuuna ñka,
Tortoise says: bush cat, do you see one small child that,

ide ka mu aiyarɛjɛ gabwaiya; Ñwububu siya:
do you think I cannot go wrestle with him; bush cat says:

mbẹku kita ka mbwapotaleyi isi na igẹ jẹbwa
 tortoise now that I change you you say you will go wrestle
 onye qzọ; qdịmwa, jẹgabwaiya. Mbẹkku wẹkweya,
 with another; all right, go and wrestle. Tortoise agrees,
 jẹgabwa n̄wọkuma jideya.
 goes wrestles with small boy, throws him.

Fanye mbe n̄wantinti ẹwu akpọpa n̄ti; Mbẹku
 They give tortoise small goat, crawcraw ears; Tortoise
 wẹholia, si: k̄ita, qdēmwa, ka n̄we zidili ofu ẹwu; mwa
 is glad, says: now, all right, that I have at last got goat: but
 fanamu amu, si na mbe n̄wẹlu, n̄wa ẹwu
 they laugh at me, say that tortoise gets small goat, crawcraw
 akbọpa n̄ti; qsi nububu n' ainyi gana. Fawepota n'uzọ,
 ears; he says bush cat let us go. They go out on road,
 mbẹku si n̄wububu naiya gẹgẹbute n̄wẹguya ofu n̄ti,
 tortoise says to bush cat that he must cut off his goat's one ear,
 k'ainyi wẹlu mili n'uzọ. N̄wububu si qdēmwa.
 that we take drink water on road. Bush cat says all right.

Mbẹku wẹbulu ofu n̄ti ẹwu, roq n'ọko, owẹputeya,
 Tortoise takes cut off one ear of goat, roasts in fire, he takes it out,
 gẹbueya ẹboa, nye n̄wububu ofuke, li ofu; fawẹgaba
 cuts it in two, gives bush cat one, eats one; they go on
 n'uzọ. Fajelupota ofu mili. Mbẹku juoiya: n̄wububu,
 road. They go reach one river. Tortoise asks him: bush cat,

kẹdiz' n̄ti ẹgum? N̄wububu tinye aka n'qnoya,
 where is the ear of my goat? Bush cat puts hand in mouth,

wẹl'n̄ti ẹgu, nyẹ mbe Mbe siya: Ó, oiyim,
 takes ear of goat, gives Tortoise. Tortoise says: O, my friend,
 ẹjidekwem wẹl'akb̄ aiyi amu, liya, anana n̄ti.
 I take to play with you, eat it, don't mind (listen).

N̄wububu siya: qdēmwa. Owẹtinye n̄ti n'qnoya,
 Bush cat says: all right. He later puts ear of goat in mouth,
 okpabeya n' abaiya, mwa olireya. Olue ẹbe
 puts it in corner of jaw, but does not eat it. When they reach place

fagano mili. Mbeku bulu nwububu uzq, dà
they go drink water. Tortoise goes before bush cat on road, falls

n' ana mili, nwoa mili, nir'qtq, si nwububu, runqte
down in water, drink water, stands up, says to bush cat, kneel

ani, ka nkwenyegu mili n'qno. Nwububu siya: mbà,
down, let me pour water in your mouth. Bush cat says: no,

kaiyi'akam nwoa. Mbeku siya: mbà, qkámwa na
let me drink for myself. Tortoise says: no, it is better that I

munwa kwonyegi mili. Nwububu si: qdímwa, wérul'
pour water for you. Bush cat says: all right, kneels

ani, qkwonyeviye mili n'qno. Nwububu akalire níti egu
down, he pours water in mouth. Bush Cat does not eat ear of goat.

mbeku wefoya n'qno nwububu, wébwagfolo,
Tortoise sees it in mouth of Bush Cat, pushes water down,

kwonyeviye mili n'qno; oweno níti egu mbe.
puts more water in mouth; he takes to swallow ear of the goat.

Olu ka mbé folo na nwububu nogwu níti eguya. Owesiya,
Then Tortoise sees that Bush Cat swallows ear of his goat. He says,

nwububu, nwububu, ked' níti egum. Nwububu
Bush Cat, Bush Cat, where is the ear of my goat. Bush Cat

siya, mbè enogwem níti eguyi; mbe siya, nwububu,
says, Tortoise, I swallow ear of your goat. Tortoise says, Bush Cat,

isn'inogo níti egum; nwububu siya: e, mbe.
you swallow ear of my goat; Bush Cat says, yes, Tortoise.

Owesiya, Nwububu, níti nwébbunu, akwu asá. Nwububu
He says, Bush Cat, ear of ram seven feet. Bush Cat

wéjoiya mbe, okwa nginyelum. Mbe siya, e, qbu
asks, Tortoise, did you not give it to me. Tortoise says, yes, it is

muíwa nyéliyi; mwa aserangi, giliye.
I gave it to you; but I don't tell you eat.

Nwububu siya: mbe okwa nginwa esim k' igébuté níti
Bush Cat says, Tortoise, is it you told me that you cut

eguyi k' ainyi wéla mili. Qsiya: e; nginwa,
off the ear of your goat that we drink water. He says, yes; you

Ŋwububu, igebutele nti egu nkei Ŋwububu siya mbà,
Bush Cat, do you cut off ear of your goat. Bush Cat says, no,

obu muñwa seyi gebute nti eguyi nogafu? Mbeku
is it I who said to you to cut off ear of your goat then? Tortoise

siya: mba, mwa na ife ngwaleyi bu na inyegum nti egum,
says, no, but what I say you it is that if you don't give me

ogamutalummu nti nwębunu okwu asā. Ŋwububu
ear of my goat it will bear for me ear of ram feet seven. Bush Cat

siya: apqrqm imeñka mwakana k' ainyi kẹlono agwara ngi
says I cannot do that because when we start to go I did not tell

n' anu nagum.
you that meat hungers me.

Owẹluziye ka mbe nalulu beya, qsi anum
When Tortoise reaches his place, he says to Anum,

iwunyeya, Nisinja, iwunyeya, Nobwaku, iwunyeya
his wife, Nisinja, his wife, Nobwaku, his wife

na iwububu wele nti eguya nolu, mwa
that Bush Cat takes ear of his goat and swallows, but that he does

ogwaram naiya gẹliya owẹlu ka ainyi lulu ẹbe, ainyi
not say that he will eat it. it reaches that we reach place, we will

galam mili muwe juoiya iwububu kẹde nti egum
drink water and ask Bush Cat where is the ear of my goat.

Ŋwububu wẹsim naiya likwo nti egum, mbwẹ mu
Bush Cat says to me that he has eaten ear of my goat, when I pour

nakwonye ya mili n' qno; mu wesiya n' obu sq mili ka muñwa
water into his mouth, I say, that it is only water that

kwonyele n' qno; n' ẹnyerqkwẹngi nti egum n' og' afu
I pour in his mouth, that I have not given you ear of goat then;

nya bu kita ainyi gẹ jẹno bẹnwububu; k' ainyi jẹkwakolo ife
so now we will go to place of Bush Cat; we will go and collect

nine iwububu nwele, mwakana ololum if'obuna ainyi gafu
all that Bush Cat has, because he steals me, anything we

na bẹnwububu ainyi gẹwẹcfanča ndi beya kweya
shall see in place of Bush Cat, we will take them all; his people agree

mbe, Nwanega qdīmwa Fawę jębe
with Tortoise son of Anegu, all right. They go

lue bęnwbububu węnobu ife nine nwbububu nwele
reach place of Bush Cat, take all Bush Cat has, carry

napanaga bę mbe Nwububu wępota węfo
to place of Tortoise. Bush Cat comes out and sees what

ife mbe na ndi beya nęmo n'onęiya Nwububu wesi Nbeku,
Tortoise and his people do in his house. Bush Cat says, Tortoise,

odimwa, n' ofua ka mu naii gęme ife ; iwękwe
all right, this one that you and I together will do ; you agree,

si na nwade kalili įbie Nwububu wę jębe n'orimili,
say that one person surpasses another. Bush Cat goes to river,

lue gwa orimili, siya biko, nnainyi, afulumu ife kılilimu ;
reaches river, says please our father I see what beats me,

makana mbe, nwanega ka mu naiya yi ję mbwa n'
because Tortoise son of Anegu, he and I together go wrestle in

ikunneya, lue ębafu ; įide imelime mwade mbwa,
his mother's land reach here ; I throw many men in wrestling,

Mwa mbe nwanega bwale sq mwadq etq mwa nabq
but Tortoise, son of Anega wrestles with three men, but two

įidęlu mbe kpulu mbe ubolu nabq nyido n' osisi Mwa
throw Tortoise, take Tortoise, twice tie to a tree. But I,

muńgwa nwbububu įi ęgu nkęm weje bwafota mbe ubolo nabq
Bush Cat, take goat of mine go exchange Tortoise twice.

Mwa nıbę eęetereya s' ofu nwa akboba nata ka mbe įidęlu ;
But Tortoise forgets that only one crawl crawl boy that Tortoise throws ;

fanyeya nweęu akboba nti Olue k'ainyi
they give him small goat, crawl crawl ears. It reaches that we

kelona ; mbęku wesim naiya gęęębute
start to go. Tortoise says to me that he will cut off ear of

ńti ęguya k'ainyi węla mili n' ızq ; muwesiya,
his goat that we take drink water on road ; I say to him,

qdīmwa, mbe. Mbe węęębute ofu nti ęguya
all right, Tortoise. Tortoise cuts off one ear of his goat,

ruo n' ũko gēbuonye ēboa, nyēm ofu li Mu wēle
roasts in fire, divides in two, gives me one to eat. I take

wēli nkēm, kpoē n' qno, mwa ēlirekwenya. Oluo k'
to take mine, put it in mouth, but don't swallow it. It reaches that

ainyi jēl' ēka sa n' ũzō; mbēku kwēm
we reach place to drink on the road. Tortoise calls me.

ñwububu, ñwububu, kēd' nti ēgum; ntīnye aka
Bush Cat, Bush Cat, where is ear of my goat, I put hand

n' qnum, wēpota nti ēgu, siya mbe ēka
in my mouth, take out ear of goat, say to Tortoise, there is

nti ēgu. Mbēku namu amu simu naiya ji akbamu
ear of goat. Tortoise laughs, says to me, that he laughs

amu lipa mwa anana nti; muwēkweya
at me, eat it but don't mind: I agree, put

tinye nti ēgu na nti owēde ka mu nogoya.
ear of goat, put it in cheek, he thinks that I swallow.

Mbēku wēlokēte ifeya gēme; kaiya mwalu mwa
Tortoise makes up his mind what to do; that he knows, whether

mu nogwoya ezie. Qwēlesim k'ainyi lulu na mili, kaiya
I swallow it truly. He says to me that we reach water, that he pours

kwoēm mili n'qno muwēsiya mbà, qkāmwa ka ñwēl'akam
water in my mouth; I say, no, it is better that I drink for

ñwoa Qsi: mbà kaiyakwem n'qno; muwēkweya; Mbēku
myself. He says, no, let me pour in mouth; I agree; Tortoise

bido kwēvam mili n'qno; nēn' ainya kaiya maiu mwa
begins to pour water in my mouth, looks that he may know whether

inu nogwano afu ēzie Owēfo ka muñwa mēgēl' ile ilem,
I swallow meat this truly. He sees that I move my tongue,

anū wēmēyalie nim' qnom. Mbēku wēbwafolo kweva
meat shakes in my mouth. Tortoise does his best quickly pour

mili n'qno, muwēno anū afu Owēlu ka mbēku
more water in mouth, I swallow meat this. It reaches that Tortoise

nēn' ainya nim' qnum mw' afqrōzi anū afu qzō. Owēyale
looks in mouth but does not see meat this again. He stops

əkwoinyezim mili n'qno Ainyi wənaba, ainyi ɟerika ɲwantinti;
pouring water in mouth. We go on; we go a little;

Mbəkū kpqm, ɲwububu, ɲwububu, nyem anum
Tortoise calls to me, Bush Cat, Bush Cat, give me my meat;

owęsiya Mbe, enogwuunu anu afu mbwè inakwoinyem
he says Tortoise I swallow this meat when you pour

mili n'qno osim : asi okbqm : ɲwububu, ɲwububu
water in my mouth, he says, no; calls me, Bush Cat, Bush Cat

kɛd' ɲti egum mukuoya : mbe, mbe, mbe,
where is ear of my goat. I call, Tortoise, Tortoise, Tortoise,

eligwqm anu, ęsobuzinęm ubolone ka
I swallow meat, don't trouble me, how many times

mugagwaiyi n'eligwqm anu afu. Mbeku sim : e,
that I say to you that I swallow this meat. Tortoise says to me, Ah !

ɲyububu ɲti ɲwębunu uku asa musiya : mbe k' inyęlum
Bush Cat, ear of ram feet seven; I say, Tortoise, you

ɲti ęguyi, isimu ęlikwęna Osim
give me ear of your goat do you say to me do not eat it? He says

nayamarazi mwa n' ife mwalu bn na ɲti ɲwębunu ukwu asã
he doesn't know but what I know is that ear of ram seven feet,

nk' isiya bu ęgu nasa ɲti mwanq; nnainyi qbu ife
that its end it is goats seven ears fourteen, our father it is what

mbe ɲwanęga melem; Ći ęfozia mbe kpqlu ndi beya
Tortoise son of Anega does to me. At dawn Tortoise calls his people

mwad' etq tięl' onweya; fawębata bęm nęwę ife nine ɲke
three men behind him; they come to my place take all

muɲwęlu na ɲkiti nnainyi mwa k'ainyi kęlona; asęra-
that I have for nothing, our father but let us start to go, I never

kwam : mbe n'anu nagum Obu ɲbe kulu
said to him, Tortoise, meat hungers me. It is Tortoise talks

n'onweyu qburokwa muɲwa esi nka ęębute ɲti ęgu, biko
for himself it is not I say that, cut off ear of goat, please,

nnainyi, ife nnačq bu ka idujem bęmbe; orimili
our father, what I want is you lead me place of Tortoise; river

siya qdēmwa, mwam; agam duḡei orimili wēniri kṗq
says all right my son, I will lead you river stands up, calls all

ife nine di beya sifa bianu k'ainyi je be
things of his place says them; come that we go to place of

mbe n̄wanęga; orimili na n̄wububu iyęle ję bę mbe.
Tortoise son of Anega river and Bush Cat follow go to place of Tortoise.

N̄wububu węgu ofu ęgu, si: orimili
Bush Cat sings one song, says: river

ḡęḡene, limele, limele lime bę mue. Fawębata; orimili
goes flowing; walking to Tortoise place; they go in; river

bukolu ife nine di bę mbe.
carries off all things in house of Tortoise.

Mbeku kṗq Anum, n̄wunyea, siya: bw'iruęzi
Tortoise calls Anum his wife, says, run to front door

na abwam iru owęle; orimili wękṗq mbe, siya bia n'ęba
I run to back, river calls Tortoise, says, come here.

Mbeku siya: mbà ku anum beya qzq, siya bw'iruęzi,
Tortoise says, no, tells wife again, says, run to front

na abwam iru owęle, n'ife ka mbe abakutęm
I run to back, that thing big past Tortoise comes to me.

orimili wękweya: odimwa n̄bę, bwanaba mbe
river agrees: all right Tortoise, run away Tortoise,

anam abia ebe ibwana agam ęli tata
I come anywhere you go, I can swallow you to-day,

n̄ginwa na ndi bęgi nine n'ife nine di beyi na n̄ike
you and your people all and all things in your house and what you

iwęṭęlu bę n̄wububu.
take from place of Bush Cat.

Nwububu węnolia, gakwasi ofu ęgu qzq, si, orimili
Bush Cat is glad, sings one song again, says, river

ḡęḡene, limele, limele, lime bę mbe, Anum bę
goes flowing, flowing, swim off Tortoise house, Anum in

mbe, Obwaku bę mbe, Isinza bę mbe,
Tortoise house, Obwaku in Tortoise house, Isinza in Tortoise house,

limele, limele, lime be mbe. Orimili wetiwe nine
 flow, flow, flow away Tortoise house. River puts forth strength his all
 bukolo be mbe, n' ife nine di nimeya bulu n'ofia
 carry off house of Tortoise and all inside, take both, bush

n' uzq, n'osisi ife nine di n'akoko be mbe orimili
 and road and trees; all that lives at side of Tortoise place;
 kpočile fa nine; mili webuo mbe na ndi beya nine n' ife nine
 river carries off all; water kills it and all his people and all

qiwelu n' ofia n'uzq n' akoko nine di be mbe.
 he has and bush and road and side! all of Tortoise place.

Obu nqfq ka mbe nwanęga na nwububu siwe je
 It is then that Tortoise son of Anęga and Bush Cat say they

mbwa n'ikunne mbe Mbęku lolu yaiya bue
 go wrestle in place of Tortoise Mother. Tortoise thinks that he

nwububu na niki Nwububu webuo mbe n' ife nine
 kills Bush Cat for nothing. Bush Cat kills Tortoise and all

qiwelu na niki.
 that he has for nothing.

IRU NWANWAINYE.

STORY OF A GIRL.

Nwanwainye mutalo nwa; owečota ofu nwata
 A girl bore a son; she found one child

gękulu ya mwa olęe ka qfuję, okunyeya
 to carry him but (it reached that) when she was going, she gave him

mili; ogana nwa; siya nigi
 water; he will give to drink to child; she says you must

ękukwana qzq. Olęe ka mili afu agučala nwa kwał akwá;
 not take more. When water this was finished child cries;

owe jękulu mili qzq wena nwa; nwanwainye afu
 he goes take more water, give child; girl this mother of the

munwa węnata, węsiya: onye sigi gękulu mili qzq?
 child returns, says: who told you take more water?

owęsia; mili nke ikunyełum agugo; nwa kwał akwá,
 he says; the water you gave me was finished; child cried,

owęje kulu mili qzq naiya, owęsi iwata afu,
he took more water gave to him, she says to this child,

ya čube idęle ęzoba; iwatafu wecube mili;
for him to go fetch king's water; then child fetches water;

opota n' ęzq; ifufe tibe; osi ifufe;
he comes out on road; wind blows; he says to wind;

kulu ka mu kaloi: iwańwainye onekuluńwa sim mu
wait let me tell you: girl for whom he carries child tells me

čube idęle ęzoba; mili nebu amuma ka oiwa neti;
I fetch king's water; water shines likes moon shines,

ifufe węfędębe; owęga. Oębe lęe na mili, mili
wind stops; he passes. He went reach water, water

kwadobe k'olieya. Osi: mili kwolo ka mu,
got ready to drown (eat) him. He says: water wait,

kaloi, iwańwainye ekulu iwa sim mučube
let me tell you, girl whose child I carry tells me fetch

idęle ęzoba; mili nebu amuma k'oiwa neti; něu Ęzi,
king's water; water shines like moon (shines); I go to fetch Ezi,

oju Ęzi; něu Owęle, oju Owęle; qsim
she refuses Ezi, I fetch Owele, she refuses Owele; she

mučube idęle ęzoba.
tells me fetch king's water.

Mili afu wędęle, mwa mili afu wębia dulu,
The water stops, but this water comes leads this boy

iwata afu ba n'ofe onoiya; owęsiya naęe ęęsie nni ka fa lie;
go to rooms of her house; it says go cook food to eat;

owesiča nni afu; wękp'oya abia elie ifęnli;
he cooks (finish) food this; calls it to come eat food;

olęo n'ańase osiya: jebe gačobaga qkoko. Nwatafu
in evening he says: go drive fowls in. The boy

węłuefo imelime oke wegwof' qnu, odi ili natq;
saw many rats, counted (they are) thirty;

mwq ąfu węju iwata, siya qkoko di one? osiya ili natq.
this mwq (water) asked boy, says fowl how many? he says thirty.

Owêlueka ċi folo, owêsi ñwata afu jêbe nime ofem kaiwêlu
 At dawn he says to boy, go to room that you take

qdo di mmwa bwainye n'aka, ka íwelu ęzibo aka nà ędodo efi
 ivory good to put on arms, and take good beads and cow's tail

nà qgqdo ; ñwatafu wê jêbe gęwêlu ndi naderqummwa ;
 and good cloth ; the boy goes and takes bad ones ;

owêsiya : asimui wêlu ñke bu ęzibo ife ; ilête wêlu
 he says : I told you take what are good things ; you reach

ñke di njo ; mwq afu wejili akaya, weċinyeya ęzibo qdo n'aka
 take bad ones ; this mwq takes his hand, gives to him in hand good

na qdodo efi na qgqdo ; owêsiya yanaba,
 ivory and tail of cow and cloth ; he tells him to go,

qfoga n' uzq, qnu ife nara duñ, duñ ;
 he goes out on road, he hears they making noise boo, boo ;

ya bwaba oifia ; mwa qnu ñke nara yam yam ; ya
 he goes into bush ; he hears what sounds (like rattle) ; he

ċe aka gqloya. Oluo onq benneya ; ya n'iru
 takes hand catch it. He reaches home of his mother ; he breaks it

ċí ñineya ; owêlue onq tiweya ; imelime
 before ċi of his mother ; he reaches house breaks it ; much

akų wqju ite afu ; nneya wenqlíba, si naiya lolu na
 riches fill the pot ; his mother is glad, says that she thinks her

ñwaiyaefulugo ; nienyeĊukuękenemakana. Ñwunyennaiya
 son was lost ; that she thanks Ċuku for this (sings). Father's

qdi ife alizé. Onagá : osi ainyiċune oñwa,
 wife has a bad heart. She says : don't fetch this,

ainyeċune nuwa, alizé ; nyaċube idęle ęzoba, alizé.
 don't fetch that, bad ; that he fetches king's water, bad.

THE KING OF EDO'S DAUGHTER.

Ęzę, qba n'idí, mutalu ñwa kbqiya Ainyaiwusobe
 King of Edo begot a child called it Ainyangwusobe

owętie ogęne, si befa onye ganoloya,
 he took beat double bell, tells his people who will marry her,

ñwaiya, yabiaba ; opal' agada peyu ñwaiya,
 his child, (let) him come ; takes long chair, gives to daughter,
 sia wele nqdo. Olñe k'qñqlu ani, okuõfa ;
 tells her take to sit down. When she sat down, he called them ;

fawebakoba, osi ñwaiya, jerubefa okilikili,
 they came together, he says to daughter, go round them round,

ifu onye ganoya nya gekuoya.
 if you see one who will marry her that he will let her go and call him.

Qsia mw' oje ubol' enq, 'ofug' onye
 He said to her if she goes four times she doesn't see who
 ganoya Qbuñgwañgwa ebuonye ; Ahqejuana elienye,
 will marry her Obuñgwañgwa kills her ; Ahqejuana eats her,

Olñ k'ibefa biasęle, Ainyañwusobe wejerube okilikili,
 when his people come finish, Ainyangwusobe goes round,

wejelue qfur' onye gano ano, osi nnaiya
 reaches (end) sees no one to marry her, she says to her father that

qfurq onye ganoya, qñql' ani.
 she does not see who will marry her, then sits down.

Onq ana ñwantinti, nnaiya siya, jębe qzq, oweniri,
 She sits a little, her father says, go again, she stands up,

jębe, jędelue, ganata, siya naiy' afurq
 goes, goes to end, goes back, says to him that she does not meet

onye ganoya ; qñql' ani, qñq ana ñwantinti,
 who will marry her ; she sits down, sits a little time,

osiya, jębe ; ojedelue, siya ny' afuro onye ganoya,
 he says to her, go ; she goes to end, tells him she does not see a suitor,

qñkwatal' ani ; osiya, jębekwete ; ojedelue,
 she sits down again ; he says to her, go again ; she goes to end,

neñe ñwatakele, ñwa obwiya, Ainyañwu ku nneya.
 sees small child, child orphan, Ainyangwu calls her father,

siya ny'afug' onye ganoya. Nniya webia,
 tells him she sees who will marry her. Her father comes,

oluqlia ñwatakele, nq neñu qbo, aka,
 points to boy, that was on obo tree, with hand,

siya n'qbu ya ganoya ; ñwatakęle węsi nęnu qbo rafu aka,
says that he comes marry her ; boy passes from up qbo lets go hand,

dà n'ani, bębe Ǻkwá, owęsiya : odínò k'qneqbel' ákwá ;
falls down, cries, he says to him ; why are you crying ;

owęsia n'qbu nya bu obwi k'oneqbel' ákwá. Ẹzqba węsia,
he says it is that he is poor boy that he cries. King says to him,

ńwam, ńginiri k'idulu ñwunyei ; ofu k'onirili,
my son, stand up that you lead your wife ; he sees that he stands up,

owęsia : dulu ñwunyei. Ẹzqba węje čita mwadu natq'
he says : lead your wife, go. King goes bring men three,

sifa na ñke ganakba lunu ñko,
says to them that this one will collect for you wood,

na nke ganęču lunu mili, na ñke ganęče
this one will find for you water, that one will boil

lunu mili óko.
for you water hot.

Ñke nęsi mili óko węsiya : mili óko pęfa.
The one who boils hot water says to him : hot water is ready.

Ainyanwu wępafugye mbala, si diye,
Ainyanwu carries it outside, says to her husband

futa k'ainyi jęguo aru ; owęsia niya yęresoye
come out, that we wash body ; he says that he can't follow her to

jęgo ; n'obu mb'qgučalu nya jęguo ; ofuk' ogočalu di na
go wash ; when she finishes, that he goes wash ; when she finishes, her

noyano węjęguo ñkiye. Ofu
husband who marries her goes to wash his own (wash). When

ka ofiyali ogo ñkiye ; onye nq nęnu ñkwu,
he looks round he washes himself ; one on palm tree sees him,

węfoye k'onago aru ; owę jęb qba n'Idú, siya : n'onye nano
that he washes body ; goes to King of Edo, says : that he who

ńwai bu ñwa ñwainye, n'qburq ñwoke.
marries your child is a woman child not a man.

Qba n'Idú węwęlo ogęne, tiqlu ibęfa, sifa
King of Edo takes double bell, calls his people, tells them

n'onye nano ñwaiya aburq ñwoke, n'qbu
 that he who marries his daughter is not a man he is a
 ñwainye ; osi nd qgqya nine bwakoba, qbu onye
 woman ; he says all his sons-in-law come together, whoever
 bu ñwainye k'qbuigwangwa bu enye, mw' afo ejuana elienye,
 is woman that obungwangwa kills him and afo ejuana eats him,
 osi: mwa qbuluna ndi nano luya ñwaiya nine bu ñwoke k'
 he says : but if those who marry all his daughters are men that
 Qbuigwangwa bue onye nq nenu ñkwu mw'afo ejuana lienye.
 Obungwangwa kills who was on palm tree, afo ejuana eats him.

Di Ainyañwu wejẹ kwučiye n'ẹzi ; ñwadibia
 Husband of Ainyanwu goes stands in the road ; (small)

wegabute ; osiya nagwqdunu ?
 doctor crosses over ; he says to him what are you mixing ?

qsiya nyanagwq ife nebu mwade ; osiya gafe
 he says to him that he is mixing thing that kills man ; he says cross
 jẹwelo, ofu ñwadibia qzo, qsiya, ñwadibia nagebute,
 go away, he sees another doctor, he says to him, doctor cross

osiya nagwad'unu ; osiya nya nagwa ife
 he says what are you mixing ; he says he is mixing thing
 mwade ji adu ñdò ; di Ainyañwu si dibia
 man takes to live ; husband of Ainyanwu says to doctor

sobẹ ; osoliye bata biye ; osiya nya meliye
 "follow (me)" ; he follows him go to his place ; he says let

qgu nya ejji bu ñwoke ; owẹbia yamẹluya
 him make medicine he takes to be man ; he comes make

qgu ñwadibia jẹwete akwa qkoko nabọ, wete
 medicine for him, doctor goes take egg of fowl two, takes

ofuke ji, onye di Ainyañwu ; akwa qkoko, siya nya
 one yam, gives to husband of Ainyangwu ; egg of fowl he tells him

no ; ñnǝ onyekwu ; niy' akwa qkoko na
 swallow, he swallows it ; he gives him egg of fowl that he

ono ; onye ji, osiya : no ; ñnǝ ; akwa qkoko
 swallows ; he gives yam, he says : swallow ; he swallows ; egg of fowl

nabọ wẹkwudafọ, ji kwud'afọ, akwa ọkoko nabọ
two take pass down to belly, yam passes down, egg of fowl two
menya ọbul'amoye, ọi wẹmenye utu.
makes him it is testicles, yam makes him penis.

Olūk' ọmẹli utuye, osi n̄wadibia nyanaba; n̄wadibia
When it makes penis, he says to doctor let him go; doctor
wena; ofuk' onali, di Ainyañwu wẹbakwufulu
goes; when he goes home husband of Ainyanwu goes to see
Ainyañwu nwunyiye, nya nia wẹdine. Ofu ka ẹi folo Idú
Ainyanwu his wife, he and she lie down. At dawn all Edo
nine bwakq̄a; owẹfoa Ainyañwu na diye afutarano.
comes together; sees Ainyanwu and her husband do not come out yet.
Ainyañwu na diye wẹnọlu n'onọ, ya na diye nerufie;
Ainyanwu and her husband sit in house, she and her husband rub
camwood;

ofuk' eruselug' ufe, elič' ife,
when they finish rubbing camwood, they finish eating,
fawẹ ọbebe ẹb̄ ibẹfa bwakọ sili, owẹlilue.
they go where the people come together, take reach there.

Ofuk' oluelu ẹb̄ ibẹfa n' Qba n' Idú wẹsi nd' ọgqya
When he reaches place their and King of Edo says that his sons-in-law
biaba ofu ofu; onye bia obwa ọtọ, onene mwa ọbukwọ n̄woke;
come one by one; who comes, strips, he sees if he is not a man;
ony' isi ọgqya webia, bw' ọtọ; Qba n' Idú wẹne, siya,
head son-in-law comes, strips King of Edo looks, says,
ni gi bu n̄woke, owẹ ọbebe. Di Ainyañwu wẹbia;
you are a man, he goes. Husband of Ainyanwu comes;

Ẹzẹ qba n' Idú wẹsi: di Ainyañwu, ibw' oto,
King of Edo says: husband of Ainyanwu, if you strip
iburọ n̄woke, Obun̄gwan̄gwa ẹbuoyi, mw' ọbulu n̄woke,
and are not a man, Obungwangwa kills you but if you are a man,

obue onye na n̄ku. Ẹz' qba siya: bw' ọtọ; owẹtq̄fo, siya
he kills man on palm tree. King says: strip; he strips, says
ọgqđ nine diya n' uku, ọfđ ofuke. Ẹzẹ qba wẹsia: t̄fukwue
cloth all (that) are on waist left one. King says: take it off,

owetofukwue ; mwa nine wefoya, n' qbu nwoke; Obungwangwa
he takes it off; all see that he is a man ; Obungwangwa

webue onye na nku. Afo ejwana weliye lisiye ; owesi
kills man on palm tree. Afo ejwana eats him, eats all ; he says

(bu ezqba) onye nq qtq nenu nkwa ofu ife nyekune.
(King) who is on palm tree, when he sees thing let him not say.

TORTOISE AND BLIND MAN.

Asi Itambwalide gbakwosa nwunye di isi na no
They say Itambwalide ran to meet wife of blind husband that
married

di isi. Fa si na mbè welu ewu je
blind husband. They say, that tortoise took a goat and went in
na be di isi na nwunye di isi ; asi di isi waju nwunye
house of blind husband and wife ; they say blind husband

di isi : kedo ewu ? Asi n' qdi
asked his wife : where is the goat ? They say that it is on
n'uku mbè ; nwunye isi wechuba mbè. Di isi
the waist of tortoise ; blind wife looks for tortoise. Blind

wesi n'ewu nadikwu n'uku nkpi. Owenačoya ; nači
husband says goat is on waist of goat. She looks for it ; sits

qrq ani, nkpi wenie onweya n'ana n'ebe onqli
with rump on ground, goat buries himself in ground where she sits

qrq ani ; nkpi wekpokeya ; oweboputaiya, nwunye,
rump on ground ; goat pierces her ; she digs him out, blind

isi si na nkpi ji ewu. Fawebu nkpi, faruya,
wife says that goat takes the goat. They kill goat, share him,

roya. Fasewete qgqdo onye di isi, wem'akweya
roast him. They tear, take cloth of blind husband, take put cloth

n'uku. čil'anu ofodo, tie n'ofe, fakenye qkbolokbo,
on waist, take animal some, put in soup, they divide pieces ten,

anu n'ili. Nwunye isi si naya geli qkbolokbo ise.
they eat. Blind wife says that she will eat pieces five.

Ka faneli nli mbè bia ; fa welu ofu anu, libe ;
As they eat tortoise comes ; they take a piece of meat, eat ;

ínbè wẹ̀lu, mwa fa afuroya; ñwunye isi wẹ̀si naya
tortoise takes, but they don't see him; blind wife says she has

liliso anụ enọ; diya si na lili sọ enọ;
eaten only four; her husband says he has eaten only four;

fa wẹ̀nuba qgo. Mbè wẹ̀ji gẹ̀wẹ̀lu ñke anu, balu n'ọko,
they fight. Tortoise takes that meat throws in fire,

bwanaba. Ekwene nqdu n'obu neče ñbè. Eluzie
goes. Cock sits on obu, watches tortoise. When

ka ñbè ji ofu olo anụ bwanako; ekwene muba amu,
tortoise takes one leg and goes; cock laughs,

fawenwudeya, si na fagebue; faweno k' ife nesi;
they tie him, say they will kill; they perceive that thing

fa wesi, ka fagenene anụ n'ọko; faluzie
is cooking, they say they will look meat in fire; they reach they
fafurọ ofu; fawekpọ nglika qgodọ onye isi oku;
see nothing; they call piece of cloth of blind man;

oweya, si naiya no na uku ñbè. Mbè wẹ̀bwanaba,
it answers, says it is on the waist of tortoise. Tortoise goes,

zu ñkpi qzọ, siya ne amui ka, qdĩmwa iw'aru qgodọ,
meets goat other, says his genitals are too big, he must put on cloth,

wesiya ne ñke, ka iwẹ̀lu; owenaluya, kẹ̀neya. Mbè
says to him, look at one he takes it, thanks him. Tortoise
you take;

wẹ̀bwanaba, onye isi wẹ̀kue qgodọ onye isi; o wẹ̀za,
goes, blind man calls cloth of blind man; it answers

si naiya nesikwọ n'aka ñbè, fẹ̀ n'aka ñkpi;
says he comes out from hand of tortoise, goes to hand of goat;

ñkpi wẹ̀manie ẹ̀nu, be; kpà, kpà; wẹ̀jẹ̀niye oñweye n'ani.
goat jumps, bleats; buries himself in ground.

Elũe ka ñwunye onye isi nakbu qro mpi ñkpi kpokanye;
When wife of blind man draws buttocks, horn of goat pierces her;

ñwunye onye isi nolo, wegwuputiya, siya ka inesi sọ
wife of blind man perceives it, digs it out, says that you smell

àkàlà àkàlà; nya kà ñkpi ji isi.
bad; so goat takes smell.

CRIPPLED WOMAN.

Ofu ñwainye ka akaya bɛlu, oiwɛrɔ ñne, oiwɛrɔ ñna,
 One woman whose hand was cut off, had no mother, no father,
 onɛ ʒɛyali n' oifia ; olɛ ɔfumbqsi nwobili wɛɛ n' oifia,
 she wanders in bush ; one day bush cat goes to the bush,
 wɛfuya, wesiya : n' ɛb inɛyali n' oifia adɛrɔmmwa ; ya soluya
 sees her, says : where you wander in bush is not good ; she must

k' qɛ biye ; osiya mbà ; na fa gamuya amu
 follow him to his house ; she says no ; they will laugh at her
 maka aka nadɛrɔmmwa. Owesiya naya gama ifeya gɛme
 because of her bad hand. He says that he knows thing

n'aka nadɛrɔmmwa. Owɛsoluye naba ; nwobili si ñwainye
 to do for bad hand. She follows him, goes ; bush cat says to his
 afu, sibe ifeya, mɛbe sɔ nni ; Oluzie ɔfumbqsi qfu akaya
 wife, cook his food, make only food ; one day he sees her hand
 n' oifia owɛwɛteya, onata n' onɔ, kwakɔya, wetuoia afia,
 in the bush and takes it, goes home, joins it, wraps leaves,

qdi ka qdi.
 be as it was (before).

Ñwunye nwobili fuli aka ñwainye afu, wɛmuba amu ;
 Wife of bush cat saw hand of this woman, laughed ;
 fawɛkwa ɔbwà, si fanaya fulu ñwainye ofu aka.
 she beats calabash, said to them that she saw woman with one hand.

Fabia na ɛke na oyi n'anɔ ka fabia ku aka.
 They come eke and oyi days, four, they come clap hands.

Fawebia mbqsi afu, ku aka ; owɛsiya ku aka okuya ;
 They come that day, clap hands ; she says to her clap hands ;
 iwe wɛle ; nwobili ; owesi nwunyeya naya gɛme
 she claps ; bush cat is angry, he says to his wife he will make it
 ka qgadinmmwa.
 all right.

Olɛzie ofu mbqsi nwobili wɛɛinye ñwunyeya ʒi qko osi
 One day bush cat gives his wife plantain, for her to
 k' qrua ; ka otinyeya n' ɔkò, wɛlu mwana na nnu bioya ;
 roast it ; that she is to put it on fire, and take out and salt, mix it ;

ka ibwabwa ute nanso óko, ka qdqba oko afu n'ebe ono,
she is to spread that near fire, that she put this pot where she is,

ka ikpókwasí oíwei nto. Qbulu na ñwunye diya abata,
that you smear yourself with ashes. When wife of her husband goes in,

osi : ka eǵeno ewu ; ka osiya wà, n' aru nẹmeya,
says : let her go and get leaves for goat ; let her say no, she is not well,

ngi bulu ogẹde, bunyeya, si na aru ekweroi eli ; qsi dẹbẹlu
you take plantain, give her say you don't want to eat ; she says keep

nwobili ñgi siya : mbà, na oǵetẹlu aka. Owẹbunyeya ǵi
for bush cat, you say : no, that he has gone far. She takes, give her

qko afu ; olilide liča ; okwua ododo n'ano. Nke afu
this plantain ; she eats all ; she gets tails four. The one

osi na oñwẹrọ aka, wefuya na oñwẹlu odudu n'ano, wẹkwqba
she said had no hand, sees her that she has four tails, beats

óbwà, gwa mwade nine ka fabia na ẹke n'ano, na oyi n'ano,
calabash, tells all men to come four eke days, four oyi days,

gẹfu onye ñwẹlu qdo. Elǵzie mbqsi afu fagbača qto ; fasi
see who has tail. That day they strip naked ; they

ñwainye afu : bwa ; qbwazia ; fafu ododo n'ano ;
say to this woman : strip ; she does not strip ; they see tails four ;

fa muba amu, si n' qbu alo ; fawẹbueya.
they laugh, say it is forbidden, they kill her.

THE TWO GIRLS.

Nwabqgqbia nabq ǵebe na ñko, onye nakpanare

Two girls go to get wood, one gets more than the

onyena na ñku. Fawẹfiofa, fiosiiziya ;

other in wood. They tie them, tie them finish ;

onyena akpatanari na ñku wẹsi onyena bóya ; qboya ;
the one who got more wood says to the other help her ; she helps her ;

fapuzia na mili ; nke n'enwẹrọ ñku rinne
they come to water ; the one who has not much wood

kwqbunyeya na mili ; pakqta nkufa nabo. Elǵe ka orululu
pushes her in the water ; takes wood of both. When she reaches

na osisi, olìgolu, wẹ̀si onye naku ngwọ́ ya gwa ndi
to the tree, climbs up, she says to palm wine man to call

bẹ́fa fabia paluya owẹ̀si na akwobunyeya na mili.
their people (that) they come carry her that she pushes her in the water.

Onye ezili ozi wẹ̀zie. Fabia gapaluya nyeya ọ́gu,
Who is sent message takes it. They come carry her give her medicine,

faluzie onọ́, jẹ́kpọ́ta onye kwọ́bunyeluya na mili,
they reach home, they go call her who pushed her in water,

siya ọ́burọ́ onye wẹ́tanari ibeya n'ife obueya.
say to her that it is not right that one who gets more things than the
other should kill her.

ǃ́kuku wẹ̀si m̀wade nabọ́ ǵe ife, onye wẹ́tanari ibieya
Cuku says persons two go (to do) thing, who gets more than the other
ifeya ẹ́bunaya.
he shall not kill him.

THE POOR BOY.

Nwobwie ǵẹ́lu m̀pa akụ, kpata ñkpolo ẹ́go;
Poor boy goes gets palm nuts, finds one cowry;

nye nnyee, siya : gotaluya akụ; nneya
gives his mother, says to her : buy for him nuts; his mother
rapu akụ gota azụ; owẹ̀siya naya amwẹ́we, n' ogbwie
leaves nuts buys fish; he says that he can't take it, that poor boy

adačo azụ. Okpatakwa qzọ́; onyeye,
does not want fish. He finds another (cowry); gives her,

siya gotaluya akụ. Elńe ka nneya lulu,
tells her buy for him nuts. When his mother gets there,

qgotaluya ẹ́ke; qsiya : àsilimi got'
she buys for him a python; he says to her : I did not say to you buy

ẹ́ke, n' ọ́b akụ; owẹ́lu ẹ́ke tuba n' qba.
eke, it is nuts; he takes python carries it to the king.

Okpatakwa qzọ́, si nneye na ñka bu mbwè etọ́ nsiyi
He finds another, tells his mother that is three times I say to you

got' akụ, olńe qgota ičoku, osiya asikwoi:
buy nuts, when she brought parrot, he says to her :

égotezinazu ? mwa qbu anu ; igotəkwečo iku ;
 did I not say don't buy fish ? and now it is meat ; you buy parrot ;
 otuba ičoku n'qba ; qkpakwata nkpul'ego qzq ; si : biko gota
 he takes parrot to king ; he finds another cowry, says : please buy
 aku. Olše gota ŋčiči ; otuba ŋčiči n'qba, si
 nuts. Then she buys rat ; he carries rat to king, says to her
 azutazinalum.
 don't buy for me.

BURIAL AT NIBO.

Mwade n̄w̄r̄u, aiyēbēb̄ ákwá, wēt' ufie, mbeya ;
 A man dies, they lament, take camwood, rub him ;
 eručeya ufie, apaliya futa mbala ; afuta mbala
 after rubbing camwood, they carry him outside ; outside they mix
 agw̄ ufie n'qko. Agw̄ča ufie n'qko, qkp̄o nab̄,
 camwood in a pot. After mixing it in a pot, two women of family,
 ofuonye eru en̄ n'ofu akoko, ofu onye nofu akoko.
 one rubs one side four times, the other the other side.
 Ofu onye umunnaiya ēbu ēwu, ow̄lu aka, č̄lu mm̄ē'
 One of family kills goat, takes hand, holds catch blood
 wu, qkwasaiya n'aka ; omalo ŋfofo ēwu, tinyeya
 of goat, pours in hand ; takes throat of goat, puts in
 n'qno, ēbu qkoko, č̄lu mm̄ē, kwasiya n'aka, w̄l' ulume'
 mouth, he kills fowl, takes blood, pours in hand, takes feather,
 kueya n'aka. Ofu onye w̄l' agoba, sienye enu ísí, ow̄l'
 put in hand. One takes razor, passes over head, takes
 owulu, tubueya n'onu ; w̄l' akwa, kp̄uonye, ēkwote
 cotton, lays round neck ; takes cloth, covers him, takes bamboo
 ŋgugu n'an̄, ēbubuoia n̄kp̄ilisi nan̄ ; ēkb̄l' ēkw̄le niya,
 from cut tree, pieces four ; string for it,
 bubutekw̄te n̄kp̄ilisi nan̄ ; ēw̄k̄baiya ; ēw̄bulu ozu,
 cuts again pieces four ; ties it ; they carry body,
 doinye ; w̄lu ute amili, kp̄ueya, apaloya gan' aḡago.
 put on it ; bring mat, cover him, carry him to farm.
 (9851)

Umu okqlobia ewew' qgo, gan' ajago; elñe
 Young men take hoe, go to farm; when they
 n'ajago, owel' qmu, ðuan' ani, si ozu
 reach farm, they take palm leaf, knock on ground, say corpse old
 oñie bwanare ozu qfu. Ewelu agaliga ñkita, siye
 make way for corpse new. They take piece of basket, measures
 enq; ewel' egu qgo, esieya enq; ewegwaba
 four times; take handle of hoe, measure four times; begin to dig
 ani. Agwaça ani, atopu ozu n'ogugu;
 ground. When they have dug ground, they put corpse on bamboo;
 qbulu ñwainye akwapo aja n'owele; qbulu ñwoke
 if it is a woman they break down wall in back house; if it is a man
 esí n'qn'uzo paloya. Qbulu onye mutalu ñwa, enieya
 they pass street door take him. If it is a father of children, they
 na ñgulu beya; qbulu onye amutarq ñwa
 bury him in the garden of his house; if it is a childless man
 enieya n'ajago. Nnenwainye qbuna ageniya n'ajago.
 they bury him in the field. Woman any they bury in the field.
 Atopuya n'ogugu, apaloya doya n'ani; abwaçibe
 They put it (corpse) on bamboo, carry it put in ground; when
 àjà, ebuji ogugu, awun yeya n'ani.
 they fill in earth, break bamboo, put it on ground.
 Abwaçiçe ebuke agiliga nketa, akwasa
 When ground is filled in, they break pieces of basket, put
 n'ini. Ebuke egu ñkwa; ato àjà; asiya qbwqn' aka
 on grave. They cut (loose) hoe; they take earth; say don't wash hands
 na çi onye bulu gi. Ewel' akəkbe, ñe àjà,
 for Ci of man who killed you. They take left hand pass sand
 n'ísí, wosa n'ini, Umwqkbo açel' qgo na ñkbo; fanaba;
 round head, throw on grave. Women take hoe and spade, they go;
 elñe n'onq, n'ęzi ekute mili, akwasan' aka,
 when they reach home, outside, they pour water, wash hands,
 akwobuge n'azu, abainye n'onq. Anqsia fa,
 throw on back, go into house. When they sit small time
 anabafa.
 they go.

Ñwunyeya adqbuo ife onu; ñwòkbo adqbueya
 His wife takes off neck ornament; woman of family takes them off,
 qnqlo n'onq; nyafuna ezi n'efifie, bèli sq n'u'ici;
 she stays in house; she may not go on road in day, only at night;
 ainyase okenfo n'akukwo, jètufuo n'ajoifia;
 at night she takes ashes pot rest, throws them in the ajoifia;
 Olũo n'izu natq nwqb bo okbočainy' ísí, tinye owulu,
 for twelve days woman shaves head, puts on cotton,
 owel' ntutu je toe n'ajoifia; Èbufueli àjà nofe owèle
 takes hair throws them in ajoifia; they break wall at back of house
 eweši napu. Oməsi nli mwade qbuna geli,
 she passes to go out. She does not cook for anyone to eat
 ñwainye aneguluya ife ogeli mwa ñwatakele afu amewo ife
 woman does not cook for her but that girl (who) does not wear
 qbuno n'onuya. Mwa onye qbuna n'ajadu afu agemeko aru,
 anything on neck. Anyone and this widow do not touch body,
 belisq mwa qbu ñwa mbal' qtq. Ñwoke qbuna amēji anase
 except small boy who goes naked. No man takes night go to
 wēba bē ajadu, bēlisq mwa qbu ñwaiya. Qbuluna ogawu
 house of widow, except only her son. If she goes to
 aru na mili, ñwoke qbuna amaba na mili qnawu aru,
 wash in water, no man goes into water (where) she washes,
 bēlisq mwa owučalu. Mwade qbuna amēniye ukwu
 unless she has finished. No man step over legs.

Omq ji afia oweluo izu asa. Olũe izu asa
 She does not go to market for 28 days. After 28 days

èjētucie àjà; owēsi on'uzq ezi pobá'.
 they go rebuild wall; she passes door of street to come out.

Owelũe mbqsi agemepuluya ife onu. Oweluo
 When the day comes they take off things (from neck). She takes

egu n' ebunu gan' ajana; ekuo onye nri; owē je n'ajana;
 goat and ram goes to ajana; they call Nri man; he goes to ajana;

qdqbofwiye (owulu) gafuo, qtqpwiya akwa,
 he breaks off (cotton) throws away, he takes off her cloth,
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omalo akwa qzq. Owēnata n'onq; n'woke yekuči welu ofu
puts cloth other. She returns home; suitor takes one

qkoko, wēsibe nni na mwq; eguče alofa mwq.
fowl, cooks fufu for mwq; when they finish cooking they
give chop to mwq.

Owēsi kīta n'wainye nka abulu n'wunyem; anabafa aińyase
He says now woman this is my wife; they go that night

fa nabq ędina.
they lie (together).

Akǎ ubqsi qkukwu; olńe ubqsi afu, abwa
They fix day of second burial; when the day comes they fire

ębwē n'uzq n'ototo; Abwača ębwē, akwa ǎǎ
a gun in the street in the morning; after firing guns, they break

on' uz' ęzi; akbq abia; ęwēle ębunu n'ębwēne, n' ambaǎi
wall of door; beat abia; take ram and cock, yams put

dobe n'iru abia; onye gabwi' abia owēlu ębwēne,
before abia; the abia beater takes cock,

mwa qbu ębunu, fie n'ainya. Mbwē ęfifie afolo,
or ram, passes over eyes. As day goes on,

abwa ębwē; ndi ęgo nsi ębwē ewetebe; akbw' abia;
they fire guns; cowries for gunpowder are brought; they beat abia;

akboča abia, abwaf' ęgu na abw' qsq.
after beating abia, they begin to dance and run about.

Abwača qsq onye n'wēle n'woke, n'wokiye akbqinye;
After running about, one who has friend, his friend calls him;

anofa mwainya, ęlięfe nli; onye qdo naba.
they divide palm wine, they eat finish; each goes home.

Olńe n'izu asa ęękbučie ǎǎ qn'uz' ęzi; avoa qbo čiye;
In 28 days close up wall of door; they dig qbo of ci;

ębu ębunu n'qkoko n'iru či. Mbwē mbwēde efolo,
kill ram and fowl before ci. In evening,

atīta ǎi n'asato, n'ęgo nasato, na ǎi nanq;
they collect eight yams, and eight cowries, and four yams;

aruq ǎi nanq n'qko; anwut' ofu ębwēne ębuǎite nkpilisi
roast four yams on fire; they bring one cock they cut pieces

Mwade nabq, okqlobia, wql' qgo, gwaña n' ãkoko àj' ezi,
 two men, young men, take hoe, dig by side of street wall,
 agwaça ani, ewql' agiliga ñketa, kbõ àjà ñkbo enq;
 after digging they take piece of basket, strike ground four times;
 ewql' qlili, kęćie qmu n' ute amili n'oglisi; mwade
 take string, tie leaf to mat and oglisi; two men
 nabq apaloya, due n'ani. Abwačiye; abwačiçe, qbuke
 carry it, put it in ground. They cover it; after covering
 ñkqta enq wosa nqnuya.
 it they cut basket four put on it.

Ofu onye awuwq enq, ato aja, siya: sobe onye bulug' unu;
 One jumps (short jumps) four times, says: follow him who killed
 you;

abia.

they come.

Ofu onye wqlu umma jide n'aka owqlu ji; arol' aro,
 One takes knife, holds in hand, takes yams; they roast (in fire),
 loiya, wql' ísì qkoko, loiya; owql' umma, bubueya
 puts them, takes head of fowl, puts it; takes knife, cut sit off
 n' ofu mbu.
 at one stroke.

Onaba mwade aka; oçili ji nanq, çil' ego nanq,
 They strike knives take four yams four cowries,
 çie ndi n' onq. Okq qkoko oçinyęfa ofu, çili ofu.
 give to them who are there. He divides fowl gives one, keeps one (half).

Mwade abwasa; elño n' izu nato, umunniya apalu mia,
 People go; in twelve days, family bring palm wine,
 bia na biye; eęę na çie; qdobe ofu ite n'iru çie.
 come to her house; go to Ci, put one pot before Ci.

Onye biye pado mia, fa nato na çi onye afu.
 One of her house takes palm wine, pours it out for Ci of this man.

Anabwasa mia n' itęnu; ańoça mia, onye qdo naba;
 They pour palm wine in pot this; after drinking everyone goes;

asi ęnqmeya k'ęsi ęme nwoke.
 they say, they do it as they say dead man did.

Qbulu onye nwelu ife, mbosi izu nato osuca nli,

If the man had property in twelve days he cooks food,

nuko mwainya; ony' eče ndi oiyiya ego mia
collects palm wine; he gives his friends cowries for palm wine

na ndi oiyi nnaiya; mbosi afu fapalu mia, bia ;
and friends of his father ; this day they take palm wine, come ;

obu eggu, qbulu onye ñwèl' efi, óbuo ; ndi qnyèl'
he kills goat, if it is one who has cow he kills it ; those to whom he
gave

ego bia, onenyęfa anụ nā nli ; qpe umwọkbo
cowries come, he gives them meat and fufu ; he gives women

qkba ji nabq, umwqkbo esibe nli n'obu, eweto aka na ci
vessels two of yams, women cook fufu in obu, throw on ci

onye ñwulu anwu, ewelu ogene n'āko na garube n'umunna,
of dead man, take bell and beat it and go round family,

onye abatalufa onyefa ofu mba ji; umunne nwainye
to whoever they go he gives them one of yams; all women

nenyēfa nnu na ose na mwanu; fa nakq̄ča,
give them salt and pepper and oil; collect finish,

fapale naba bonye ñwulu ańwu.

they take return to house of dead man.

Falño yube ji, fayučē; fawēlu toa aka na či;

Then they cook yams, they cook finish ; they take throw on Ci ;

faliče ;	apata mia,	fatoq ;	fatoča,
they eat finish ;	take palm wine,	they pour ;	they pour finish,

fānoa ;	añočafa,	falaru n'gbafu.	Či ototo fo,
they drink it ;	they drink finish,	they sleep there.	In morning,

ɛwɛlufa oɣene, ʒe n' akɔkwa ʒi ɔzɔ, fanata, vɛɣuo.
 they take bell, go again, collect other yams, come back, they cook.

Fayučiye, fàtōa aka; fatuč' aka, falie;

After cooking they throw (fufu); after throwing they eat;

faliče, falaru. Fanqdide bę niwok' afu, genye n'izu natq,
after eating they sleep. They stay in man's house, reach twelve days,

ñwa ñwok' afu wẹlu ofu qkoko, nyẹfa mbqsi izu natq,
 son of this man takes food, gives them on twelfth day.

fawęlu qkoko węza onq; qćinyęfa ji nasato;
 they take food sweep house; he gives them eight yams;
 fawęlu sibe nli; fasiće, fęlie, fęjé na mili, jęwo aro;
 they take cook fufu; after they cook they eat, go to water, wash;
 onye qdo naba beya.
 every one goes home.

MARRIAGE AT NIBO.

Onye jęko yoćq nřwainye, qęgwá nřwoke qkwiya, m'qbu
 Who goes want wife, tells friend man his, or it is
 qkwiya nřwainye qśí fa dıya aka jqba, nřwainye;
 friend woman, he tells them (lead) help him to find wife;
 qbuluna fafu, fazieya: bia, nà fáfı nřwainye qgano;
 if they see they tell him: come, that they see woman he will marry;
 mbwe qđbıalu, qfu nřwainye; qđoya mmwa, qnaba; ozie
 when he comes he sees woman; if she pleases him, he goes; he tells
 nřwokiye gągwá nnaiya na nneya, si fa, na
 his friend go tell her father and mother, say, that I
 muıwa gano nřwafa; owępalu mia bia, owęsi nna, qđoyemma
 will marry their child; he takes palm wine, comes, says to father
 ka mu nowa nřwainye.
 he likes that I marry his daughter.

Qbuluna nnaiya ękwe, qjđq nřwaiya, siya qđoyimwa
 If father agrees he asks daughter, tells her it pleases you
 kà nřwoke nıka nobaiyi; qbuluna nřwaiya ękwe, qjđq nneya
 that this man marries you; if his daughter agrees, he asks her mother
 na okwé; anubafa mainya, ańoća mainya, ose
 and she agrees; they drink palm wine, after drinking he says to
 nnaiya na nřwaiya gęsoye geje mal' onq; nnaiy'
 her father that his daughter follows him go know house; her father
 ękwe; osi nřwaiya: ilńo, ngi nęne onq qfımma gino
 agrees; tells his daughter: you reach you see house well you stay
 izu nabq, ginataba; mbwq naje; diye węlu qgo nabq ili
 eight days you come back; girl goes; her husband takes

q̄q̄ya niwoke q̄ko ;	q̄buluna q̄noiya q̄ko rinne,	oniwasa
father-in-law money ;	if he pays him money much,	in seven

obue mbubu, mwa qbuluna onqroiya qko rinne, qnqlo
month she marks, but if he doesn't pay much money, she

bennaya, genye oge qgqya ganočaiya; owqbue
stops in father's house, till time his son-in-law pays finish; he take
mbubu; obuče mbubu, anaba be diye gatul' ime;
mark; after marking, she goes to husband's house
to conceive;

qtul' ime ya na diya qbuziēle onq.
when she conceives she and husband live in (one) house.

Qbulu nwata, ob' abqgqbia, onye qbuna digq mmwa ka
If it is small girl or big, either is all right to
igano. Qbulu nwainye mal' ezibqmma, anoiya nnu afia nabq:
marry. If it is a very fine girl, they pay £20;

qbulu onye mwatalqmmwa, anoiya nnu n' iru; qbulu
if it is a small fine girl, they pay £10, if it is

onye adqrqmmwa anoiya eguñkpēleg' esà. Qgqiya nwainye
an ugly one, they pay £7. If mother-in-law

yqinyá qlu, qbia k'qluya qlu. Onye onye n'on'
begs him to work, he comes to work for her. He gives man who

isi afia nese. Onye onye n'on' isí ego
was spokesman 5s. He gives spokesman money to

genye nna nwafu; omē ji akaiya wenye qgqiya nwoke
give to father of girl; he does not take his hand give money any

qko qbuna bēlisq mwa onyēlu onye nonisi.
except he gives it to spokesman.

Qbuluna nwabqgq eto uto, diye wēlu egu, bia bu' egu
If girl big grows, her husband takes goat, kills goat

abqgq; mwa abqgqbia kē anu egu afu; emēče
for girl; and girl divides meat of the goat; afterwards

diye anqlu, biabu' qkoko; onye noloya na
her husband is glad, comes kill fowl; suitor with basket

qkba ji na ite mia. Ojēbuo na mwq, qsi na qbu
of yams and pot of palm wine. He kill for mwo, he says that it

qkoko onye noloya ano, ku nu bialu gebu,
is fowl for him who will marry her, that he has come to kill it,

yalo ikwe ka aru ñwaya, ewebu qkoko;
 that he who marries agrees for his daughter, he kills fowl;
 esię nli, alo nli na mwq na ísí qkoko; aloča
 they cook, they offer fufu to mwo and head of fowl; after
 ęlię nli ańwoa mwainya; ańoča mwainya,
 offering and eating they drink palm wine; after drinking palm,
 ñwainye na di aiyęle naba; qbulu ñwata agebuli qkoko;
 wine girl and husband together go; if it is a small girl they kill fowl;
 onye nolonye; obulu nuku abogobia agebuluya qkoko,
 suitor gives it; if it is a big girl they kill fowl,
 onye nolo nye.
 the suitor gives it.

Ñnaiya wesi omutalia ñwa, k'ónwę ñwa; qbaliya
 Her father says if she bears child, he has child; let her
 nife?
 bear many children (?)

Qbuluna onye qbuna apalu mia, doye na ñwainye;
 If anyone buys palm wine, puts it for girl;
 atoqliya mwainya na mwq, ñwainye afu tul'ime,
 offers palm wine to mwq, and the girl conceives,
 omuta ñwa, ñwok'afu gamu ñwa.
 and bears a child, this man will have it.

Qbuluna ñwainye sulu diye naba, olńo ubqsi afu olainye
 If girl follows him go, on that day he copulates
 n'ainyase; mwa qbuluna ñwainye afu ękwęre
 her at night; but if girl won't agree to his cohabiting with
 ka olaiya diye ajuya, si n' qburq ñwainye; niya
 her husband begs her, saying she is not his wife; he
 amakpu ębwe galu inęne ęnęne.
 can't buy gun without looking in it.

426.

TORTOISE AND DAUGHTER.

Íbè, Nwanęga, motalw' anu.
 Tortoise, son of Anęga, begot a daughter.

Si
 He says

na naya gękeya di na qra bwa nlol
 he will give her to husband to that country where no one says it is
 not good.

Owlilue fanoba nya na qra abwa nlolo
 Time comes they marry her to a country where no one says it is
 not good.

Qgnwoke wlisiya qgoya, anabiakwana
 Son-in-law then tells him, his father-in-law, that he must not come
 yet.

Nwaiya wainye siya na biko nnaiya k' anabiakwana.
 Then his daughter says to him that please her father do not come yet.

Anaro abaga mbwaga bfa. Osiya naiya jr.
 That no one disputes in their place. He says that he would not come.

Ol mbsi afu qkqro akukw obodobo, kqr lili,
 It reaches that day that he picks leaf of obodobo, gathers rope,
 imania osi umunnaiya unkbe; fakea qsifa
 gets inside, says to his family you tie up; they finish tying; he tells
 unu paliya jbe, n'ibudu afia, si : pianya waya;
 them you carry him, go to full market, says : give him to his child ;

ele bnweya, nweya mub na nnaiya m ka
 he reaches child's place, his child rejoices that her father has done

onm. N'bia, k'jiri mpe, qnbulu
 as he used to do. That it is he, she then opens bundle, it was

nnaiya nb. Otie, siya, nneya mwana biakwa;
 her father tortoise. She shouts, says father, but you have come ;

nya sikwalu ngi; abiana; n'anaba abwaga mbwaga
 did not I say you must not come; that they do not dispute in their
 bfa; osiya bwa kiti, naiya n ja n'anaro ya bwiya.
 place; he says keep still that he will go, that it is not they that would
 not kill him.

N'bia ka jire guliya ife. Ol, iwdanasi,
 So that they take to cook for him chop. He finishes chop, evening
 comes,

fapoafa olli na Ogwe. Nya na anwunta iyle oba ebuba;
 they take a walk to Ogwe. He and mosquito commence to ask sandfly ;

siya: unu mde an?
 says to him : you, how are you ?

Osiya na fano; qsiya :
 He says they are there ; He says :

j' unuwa, ibu anwu, onḡlukwe ńnè; owḡlisiya n'ḡrase
your yam, you mosquito, does it develop from seed; he then says

k' qkbo akaiya na qkbo qkbaia. Mbè mu amu;
that it is the same size as his arm and thigh. Tortoise laughs;

ḡboba siya anwu, ńwannem, n' qburu muńwa ra kai, na mu
sandfly says mosquito, my brother, that if I reach like you, I would
ḡnoḡḡwo mwadu. Mbè wḡsi n'ogwe niri si na unu asibukwe
swallow person. Tortoise passes then from the Ogwe gets up says
that you with lies

onwe unu. Osi onye jiya pulu omḡ raka qkbo akaiwu,
kill yourself. He says he who his yams grow up big as size of

mwa obu ikbḡlokuya owḡsi ḡboba, givonya isḡle qburu mma
mosquito's arm or knee his he says, sandfly, you who say had it not
okobo mwa igḡno mwadu; obu ya bwaḡata mbḡ ḡkaiya igḡnḡ?
been the soldier you would if he scrapes off nails of his hand can
swallow person; you swallow it?

ńwu k'ijjḡ no nwadu; siye tonya n'ulu;
(how much less) a man; says to carry and throw him into mud
swamp;

ḡwḡve painye nya n'isì ak'ḡlu ani
they take to carry him on head without hand touching ground,
qkba ḡlu'ani.
foot touching ground.

Elḡ' idḡmili; olḡoiya n'uḡu;
They reach waterside; go waist deep in the water;
ase towéya, towéya. Osiya: biko uno atowḡneya,
they say throw him, throw him. He says: please, you, don't throw him,

kaiya bue ńwazu, ya zḡlidḡḡ qkba.
that he should kill little fish he treads foot (on).

ḡwḡfasiya onye apa n'isì onḡbu azu.
They then say he who is carried on head does not kill fish.

Ngilidḡli n'ani. Osi: orimili ilikweya, ńgi
Did you come on ground. He says: river if you swallow me you
ilikḡdo mwadu nine, n'abaga fa mbwaga ya bwagalu.
should swallow men all, that they have disputed him as he does.

ONITSHA DIALECT.

NARRATIVES.

TORTOISE AND ELEPHANT.

Aserikas, ẹbunẹm.

Maerchen, don't kill me.

Ofumbọsi ka ńbè	jẹkul'enye nim'oifia,	osiya
One day that tortoise	went to elephant in the bush,	he says
na fa gabu oiyi	enyi si: qdjmwa;	mbẹku si
they are going to be friends;	the elephant says: all right;	the tortoise
		says

anafagadoli odò	qniri	mbẹku gaiyọ akum
he will take tie-tie;	he gets up;	tortoise goes and begs hippo.

siya n'enyi nainyaliai ísì siya	nya gadobwiye	n'odò.
says that elephant boasts and	says that he will pull	kill him with rope

oẹle odò	mwakwia enyi n'uku;	osi enyi	naiya
he takes tie-tie	tie up elephant's waist;	he tells elephant	that he

gakbọya	n'oifia;	enyi wẹle seya n'ọporo	ẹkbọya
will draw in from the bush;	elephant told him	that he	can't draw

n'oifia,	qsi enyi	naya gakbọya	owẹle
him from the bush;	he tells elephant	that he can draw him;	he takes

noiya odò n'uku	qrapwiya	oẹku otobo
to tie him tie-tie for waist,	he leaves him	he goes to hippopotamus

n'ime mili;	qsiya naya ńwẹl'íkè idọkpotaiya	nenu ani
in the water;	he says to him, that he is able	to draw him up to the ground;

otobo wẹsiya qbuluna qporo	edọkpotam, wẹl'odò
hippo. says to him if you are able	to draw me up, take tie-tie

nidom n'oku;	owẹnyidoiya odò;	qrapwiya,
tie me on waist;	he takes to tie him tie-tie;	he leaves him,

orego nenu ani;	owẹlepota nenu ani	enyi wẹlẹdọba
he climbs on land;	he goes up on the land,	elephant takes to draw

otobo ; otopo wẹ̀lẹ̀doba enyi, fa nabọ wẹ̀lẹ̀doba
 hippo. ; hippo. takes to draw elephant, they two take to draw
 oiwefa ; mbe wẹ̀lẹ̀ kóba umu anumanu
 themselves ; tortoise takes to collect children of beasts (*i.e.*, all beasts)
 nine ; fawẹ̀lebia osifa naiya ẹ̀bue enyi n'otobo
 all ; they take to come he says that he had killed elephant and hippo.
 ofunje ; fawẹ̀lebia, bu umu anumanu ;
 on one journey (at one stroke) ; they take to come, they, all animals ;
 fabọkaba enyi afu, n'otobo ; mbe wẹ̀lezaba
 they cut up elephant and hippo. ; tortoise took name killer
 obuenyi na obu otopo.
 of elephant and killer of hippo.

ODUDÒ NA MBẸKU.

SPIDER AND TORTOISE.

Mbẹku gwa odudo, siya, n'ainyi gabù oiya ;
 Tortoise said spider, says, that we will be friends ;
 faje n'oifia, wẹ̀si oinya, kúé oinya ; ainyi
 they go in bush, go make trap, set trap ; we put it
 ṣliya k'qmata anu ny'ainyi ; odudo si oinya,
 that it catches meat to give us ; spider puts trap,
 mbẹku si oinya, odudò gwalu mbẹku, n'ẹ̀nwẹ̀rọm ikè
 tortoise puts trap, spider says to tortoise, I have not strength
 jẹgafu maka oinyam ; mbẹku siya, qđimwa ; odudo,
 to go to see how is my trap ; tortoise says, all right ; spider,
 ẹ̀wẹ̀lum ikè fu nkẹm na nkei, odudo si, qđimwa,
 I am able to see mine and yours, spider says, all right,
 oiyimu, mbẹku, dalu, oinya nk' odudo amata neku anu,
 my friend, tortoise, thank you, trap of spider catches big animal,
 mbẹku wẹ̀fẹge oinya, oḷe, qfú anu nim' oifia nk' odudo.
 tortoise looks at trap, he reaches, sees animal in trap of the spider.
 Okbọiya, odudo, siya, bià n'oinyaii amā ;
 He calls him, spider, he says, come that your trap catches ;
 q̣uoiya q̣mado g̣ide ; q̣siya, q̣mál' ̣jịji ;
 he asks him what it catches ; he says, it catches fly ;

q̣jɛbasɪ n'ototo ofumbqse
he goes again in morning one day (*i.e.*, next day);
omã anu qzq, okboiya; odudo,
it catches animal other, he calls him; spider,
bia n'oinyai amã ; osiya : omagide ;
come that your trap catches ; he says: it catches what ;
omã āroro, ralo liye, osiya : n'qdēmwa ;
it catches ant, take and eat, he says: it is very good ;
obul' anuna ; odudo amago na nukū anu,
he then carries meat away ; spider knew that big animal,
k'oinya namã. Q̣jɛgaŋyɔ Ivilivi n'ɛñwɛrɔ ukwu,
that his trap catches. He goes and asks Ivilivi that gets no foot,
n'ɛñwɛrɔ aka, q̣ñwɛr' ainya, q̣ñwɛrɔ úti ;
gets no hands, he gets no eyes, he gets no ears ;
oweliaje, n'poinya, gɛtinye ; odudo siya Ivilivi ;
he then takes him, goes to his trap, puts inside ; spider says to Ivilivi ;
nqđó n'oinya odudo ; mbeku abia n'ototo,
sit in trap of spider ; tortoise comes in morning,
q̣fu Ivilivi nim' oinya ; q̣kp̄q odudo, siya :
sees Ivilivi in the trap ; he calls spider, he says :
bia n'oinyai amã, q̣juoiya, omado g̃de osiya ;
come that trap had caught, he asks him, it catches what he says ;
n'omalú Ivilivi. Qsiya, ralolio, lielio.
it catches Ivilivi. He says, take it out, go and eat it.

Mbēku siya n' abqrokwqm.
'Tortoise tells him it is not I who will eat.

Ivilivi aboro anu úniafa neli.

Ilivili is not animal that their fathers used to eat.

Mbēku bwanaba; Ivilivi k̄p̄oiya, idiagebulum,
Tortoise runs away; Ivilivi calls him, if you don't come and carry me,
imi l̄a ainyai l̄a.
nose shut (may your nose be shut) your eyes shut.

Mbēku fwaji ʊzə,	omēbi aka,	yqba Ivilīvi;
Tortoise did not see take road,	he touched hands	he begs Ivilivi;
(9851)		L 2

osiya : bia ; oḡeḡebu Ivilivi naba biye gēḡebe ;
 he says : come ; he goes carry Ivilivi to his house to stay ;

oḡelizi nni n'ānū, n̄wunye mbēku sisizīe nni
 he could not eat food and meat, wife of tortoise finished cooking

fa bul' ḡno ; Ivilivi gwafa, si, bunyenni,
 and they starve ; Ivilivi tells them, saying, give food,

sos' iya ḡlisie nni, mēkata mbēku tab' aru ; anum
 he alone finishes food, until tortoise becomes thin ; wife

tab' aru ; fasi na fagabāpu n' ikunne
 becomes thin ; they say that they will run out to place

n̄niya na nnaiya ; oḡeb' ubo ; bumbēku wēgw' anum,
 of mother and father ; he goes to farm, tortoise tells wife,

siya osisiḡ nni nya bulu n̄ke Ivilivi, bunyīye,
 he says after she has cooked she can take Ivilivi's food, take give (him),
 bulu n̄kēm, ḡḡ n̄enu unḡ gadḡba ; n̄nat' ubo n'ḡfifīe
 take mine, go on top of house, put down. I return from farm in
 day time,

ka ngarube n'az' unḡ, ka n̄ligulu ḡnu unḡ
 that I pass round back of house, and climb up on house

ka nḡdo lie n̄kēm ; anum bulu nni gadḡba
 and sit down and eat mine ; the wife takes chop, puts it

n̄enu unḡ. Ivilivi elie nkiye lar'ōla. Mbēku nata
 on top of house. Ivilivi eats his own and sleeps. Tortoise returns

kol' akbiya atḡba n'ḡnūlolo, n̄ḡne anum n̄en' unḡ.
 and took his bag put down in the drain, sees wife up on house.

Mbēku ligul' ḡnu sobe anum ; nyá naiyà nḡdo bēlo
 Tortoise climbs up, goes to wife ; she and he sit down, cut
 ofú n̄bé āka n̄nī tiḡ n'ḡno. Ivulivu n̄nī adāpu si na oḡḡe unḡ,
 lump of fufu put for mouth. Pieces of food fall down from hole,

wedà ḡb' Ivilivi di n'ani ; ivulivunni
 fall down to place where Ivilivi is lying on ground ; piece this

nu dākwasīya n'ḡnu ; Ivilivi as'ainya, si mbēku :
 falls into mouth ; Ivilivi opens eyes, says to tortoise :

ḡbe inḡ na ilī n̄lī ? ikpōriya ; imi là,
 where are you eating food ? you do not finish call ; nose shut,

ainyai là ; mbəkɔwafuj' ɔzɔ imilaɕɕiye, ainya laiɕiye
eyes shut ; tortoise does not see nose shut, eyes shut ;

okb'ɔ ɛkpu, siya niya nɔ nɛnu ɔnɔ, ɛlɛnni ; biko,
he shouts, says he is up on house, he eats ; I beg you,

gwam k'ainyam sailiye, k'imim kpɔye. Ivilivi siya :
tell me that my eyes open, my nose opens. Ivilivi says :

qɔɔmwa. Mbəku putɕ nɛ, bunye Ivilivi, Qliye,
all right. Tortoise brings food, takes, gives to Ivilivi, he eats,

qsí ɛwunye ; n'abw' qsq ainyi, n' ɔlugo, n'olɛ ;
he tells his wife ; our running, is reached, is here ;

fabwapulu n'ũɕiɕi ɕifo ; mbeku kpɔ Ivilivi, siya keya ɔe
they run at night till morning ; tortoise calls Ivilivi, says he goes to

ubò bianata. Ivilivi ɕfwaziya, mbeku, qzɔ
farm and comes back. Ivilivi does not see him, tortoise, again ;

fawɕɕɛgibili n' ikunne na nniya.
they go to stay at place of mother and father.

Olɛ ka Ivilivi tɕɛtalɔ olá, qɕɕzeya ;

It reaches that Ivilivi wakes up from sleep, he looks for tortoise ;

mbəku, qfɔreya ; mbəku bwanaba n'obodo ikunne na
he does not see him, tortoise runs away to town of the people

nniya gɛbili ɕɛafu. Ivilivi fu ɛw' opi,
of mother and father to stay there. Ivilivi sees small flute,

wɛɔubiye ɛwɔpiyete ; siya : ɛwɔpie ; se ; gosiye ɔzɔ
whistles his flute ; says : small flute ; says show me the road

mbəku si ga ; Ivilivi wɛgaba wɛlie obod' afu ; wɛɔu'opiye,
tortoise goes away ; Ivilivi goes reaches that country ; he whistles his
flute,

siya : gosiye ɔzɔ, mbəku ; si ga na ɛgu nagu iyɔlɔ niyɔ ;
says : show road, tortoise ; goes and dance sounds iyolaw niyaw ;

mbəku no ya si : ɛgu nniyafa ɔiso diɔ ;
tortoise heard him say : this is dance fathers then take to make young
boy,

ony' ɕbuna, enyi, n'ato, awolok pa, welugwainye mɛfa
any one, elephant, bush cow, leopard, take tell their

si fa n'qbu Ivilivi n'abia, nyabo ka fa ba n'onq gezo
 says to them it is Ivilivi who comes, so they go inside house hide
 nzizo
 themselves.

Mbeku kpq ony' dbuna nimefa ; unu bu ikporo ;
 Tortoise calls anyone among them you are women ;
 k'unuziya na fagabwago (egu) ; mbeku nwqlefa,
 that you answer that they are gone (to dance) ; Tortoise was glad,
 wesi n'egu, n'qbu egu nnainyi fajiso, rainya
 says dance, that it is dance of our fathers they take, that he
 akpatalo opi, jiyakbwe' afa Ewql' eku ;
 brings flute, takes call names. They take it sound ;

mbeku kevekike k'o jegaga egu ; n'obu wegakpoba ;
 tortoise began to dress to go answer dance ; he passes go away ;

mbeku kpq enyi, kpq ato, kpq umuanumanu nine, sifa :
 elephant calls bush cat, calls animals all, says to them :

k'ainyi jelu egu, n'opi nakboiya, nwunye enyi sa :
 let us go to dance, that flute calls them, wife of elephant answers :

mbeku siya : na dim nogago, nofu nwunye ony'obuna
 tortoise says to him : that my husband is gone, so wife of anyone

zalo mbeku na dimu aga egu ; nofo mbeku welu
 answers tortoise that husband is gone to dance ; so tortoise takes

nwoleba wetebe egu ; owenaga n'uzq, jedide wekudo
 be glad, begin to dance ; he goes on road, walking on meets

Ivilivi n'uzq. Ivilivi siya mbeku ebwanarem,
 Ivilivi on road. Ivilivi says tortoise ran and left me,

elue n'ama ekudozi qzq ; bia gebulum ;
 it reached that time that I meet you again ; come carry me ;

mbeku wezo nzizo, osiya : ibia gebulum,
 tortoise takes hide, he says : if you do not come carry me,

naba bei, imi la, ainyai la ; mbeku afurozq,
 go to your house, nose shut, eyes shut ; tortoise does not see,

okur' ume ; siya : biko ka mv'uzq, of'uzq ;
 he does not breathe ; says : please let me see, he sees again ;

ogebuliye wenaba biye ; gatobo ; owebido tab' aro.
he goes carry him to go home ; go and put down, he begins to be thin.

Anum seya n'obu nleca nke diya n'isi ; k'ojisi osiya
Wife says that it is wandering which is in his head ; he takes say

jeko egu, nniyafa jiso n'omwaro
he goes dance, the father took to make young boys that he does not

n'obu Ivilivi nke ainyi bwalu qsq makaya ;
know that it is Ivilivi from whom we run because of him ;

Osiya : odimwa, anum na kita nyagebuye ; kita faidelizi nni,
He says : good wife, now we will kill him ; now they don't eat chop,

owekwe ; elue n'ififie ofumbqse, okboiya Ivilivi,
she agrees ; it reaches day light one day, he calls Ivilivi,

siya ; agam ubo ne nni, ilisie ; obul' osi
says I go to farm to see food to eat finish ; if he says

oneno onu nkpototo k'onabiakutaii, n'obu umu mono nabia ;
he hears a noise that he comes to meet you, it is small birds coming ;

ngi gwafa etu isi, agwamu ka
you tell them, as you used to tell me that they (must)

fabiakutaii ; ka fabulu nni olili nkengi. Mbeku si
come with you ; they must be chop to eat for you. Tortoise says

Ivilivi ; okweya, odemwa, fawebapu ; elue
Ivilivi ; he agrees, all right, they run away ; it reaches

k'anwu bulu n isi, mbeku abia wel'oko tie n'isi onq,
that sun is above head, tortoise take fire put on corner of house,

oko baba ; Ivilivi akbo ife, neme gidigidi ; biakutem
fire burns ; Ivilivi calls thing, calls Gidigidi ; come to me
(i.e., fire)

imi la, ainyai la, oko bia ezibo, bwa Ivilivi,
nose shut, eyes shut, fire comes at once, burns Ivilivi,

babwenya ; Ivilivi l'oko, mbeku nwolefa ; owesi na afofo
kills him ; Ivilivi burnt, tortoise is glad ; he says trouble

nke soya n'ogugu.
that follows him is finished.

Čifo ototo mbeku niri k'ogafu mwa oko ebugo
Early in morning tortoise gets up go and see if fire killed

Ivilivi. Elue, okudoieye, olesigo,
Ivilivi. He reaches place, he does not meet him, he burns,

bulu nzo. Mbeku akpo, owefu nzu; omwarozi
becomes chalk. Tortoise shouts, he sees chalk; he does not

n'obu Ivilivi, k'oko bwalu oicha dika nzu. Mbeku
know it is Ivilivi, that fire burns him white as chalk. Tortoise

ekwe n'anum nwunyeya rapulu nzu nkeya, n' eba k'oko
supposes that his wife leaves her chalk here, that fire

bwabalu, oko mebisie oko bwa nzuya. Mbeku
was burning, fire spoils, fire burns her chalk. Tortoise

wesi keya welu nzu da n'ainya, n'qno, n'imi, owelu
says let him take chalk and make eyes, mouth, nose, takes it to

uwoli anwoli n'onye nke nesobwiya n' oko abobugiya. Oda
be glad that he who troubles him, fire kills him. He makes

nzu n'ainyeya; ainya akboreya; oda n'imiye,
with chalk eyes; he is blind (eyes spoil), he makes nose,

odekuz' umiye; owenaba wesi anum: nainyiye
he does not breathe; he starts go, he says to wife: give to him

igwe ichuwe naye ainya n'imiye; anum siya: isemu
iron that I take to bore eyes and his nose; wife says: you tell me

bulie ewu, liye; anum bu ewu, liye; osi anum biko, nyem
to kill goat, eat; wife kills goat, eat; he says to wife, please

ara ka nwe raye ainya na ini. Anum siya
give me a yam fork, that I take bore eye and nose. Wife says

isimu bue okoko liya; obue okoko liye; osi anum biko:
you tell me kill fowl, eat; she kills fowl eat; he says to wife:

nyem ara ka nwe raye imi n'ainya. O, dim,
please give me fork that I take bore nose and eyes. O, husband,

anorom ife ineku. Mbweri nine esi n'obo
did not hear what you are saying. It is a very long time you

ara k' inaco; ower' ara nyeye; oraxeny' ainya
said it is fork that you want; she takes fork gives him; he bores eyes

n'imi ; ainya mbeku wedi nwantinti, imi mbeku
and nose ; eyes of tortoise are small, nose of tortoise
wedi nwantinti.
is small.

ẸNẸ N'AWQ.

BUSH BUCK AND FROG.

Awq wẹsi gw'ene na fagab' oiyi ; qsiya :
Frog talks to bush buck they are going to be friends ; he says :
na fa gab'oyi ẹbw'qsq. Ẹne wewẹ si,
they are going to be friends in running. Bush buck says good,
si kede fa nabq nabwa ; ojis na fa ẹgbw' qsq ; owẹku'
says which can run ; he says he will run ; he knocks
ágogo, wagw' umwanumanu n'eci ẹgẹw' qsq,
a bell, he tells all animals that to-morrow they will run,
umunawq ećinine, onye bwanari ibie, nya bweneya,
all frogs, to-morrow, who runs past another, he kills him,
k'obulu ozu b'umunniye ka faliye ; ćiwẹfo awq ẹo
he carries body to his family, they eat it ; at daybreak frog collects,
'muneya, si fa ećenća n'uzq oifia, n'oso
family, tells them let them keep watch on road of bush, in bush
oifia ; fawẹgẹćenće ; osefa ony'ene
by road ; they keep watch ; he says if the buck runs to meet
makudo, nya si n'os' oifia mata ; qsiya n'qdimwa ;
anyone, that he runs out from the bush ; they say all right ;
feluzie n'ẹfife, fakwadobe ijegabw' qsq, bido ago
when they reach daytime, they get ready for the running, begins to
qno, ubol'ise awq mapu da n'ẹbenu, ẹne bia amub'amu ;
count, five times frog jumps falls over there, buck laughs at him ;
siya : ẹbe asi n'ainyi gabw' qsq ; fasiya nya
he says : place they agree to run ; they say
bwab' qsq ; ẹne wenjiri, wẹboba, wema gawa n'ani,
let him run ; buck gets up and runs, he jumps on the ground,
owẹmakudo ofu awq, awq mata n'os' oifia ; siya :
he jumps to meet one frog, frog comes out from bush ; he says :

nginwa nede na muiwa yie n'oso; ene ta aka none,
you think I can not pass you in running; buck bites his fingers,

si awo: ike nga n'azu, nabialu egeya n'iru;
says to frog: I left them behind, came past him to the front;
owamqiri ga, okwana n'ani n'iru; Aw'ozo ese n'oso oifia
he jumps go and stop on ground in front; another frog jumps out of

mata wene aka enu: si ny'elugo eba si
the bush takes hand hold it up says: I reach the place,

nagabadebe ene; 'kw' akwa, wesi: awo n'eluro
we go run and reach; buck begins to cry, he says: frog does not reach
k'ofunina amampala; n'ebu ene malu k'awo galeyaa
(that) good step; does buck jump that a frog passes him

n'oso; obuliye uzo lue n'eb'agabwadebe,
in running; he passes him and reaches where they go stop running,
odemw', awo wesiya, cetakwo n'ainyi kulu si n'onye
all right, frog says, remember that we have said whoever passes the

'g'ibie n'oso, nya kbo umunneya, ka fabue onye nebur'
other in running shall call his family, to kill the one who is not in
uzo; ene ziya n'odemwa; si buenya; awo weco ibefa;
front; Buck says good; he says kill him; frog collects his
people;

fabu' ene, n'aboze anu ene, Mbeku biakutefa
they kill buck, begin to cut meat of buck, tortoise comes and
meets them,

weseva: ohó, unu nelili, bainyi; n'okeyora
he says to them: Oho, you eat big chop people; that old
bia; n'ezie, n'ezie; oweduv' aka bob anu;
man comes; true, true; he helps them cut the meat;

ewenabó, onebeku n'etinye n'akbiya; fanenekwo
when they cut, he cuts and puts it in his bag; just then they look

mbeku; oseva na ikpankpanu keya n'akpa; n'onye
at tortoise; he says it is only bits of meat he is collecting; who cuts

bol' anu alaró ikba ikpankpanu; fasi n'odemwa
meat could not help cutting little bits of meat; they say good,
okeny'ani m'qbuna orikaze, bu ike ipalu; oseva unu
big man because it is too much, the one you slice; he says to them

tuy' okana ; oseva, ogaję kiya bia ; wękola
 you are quarrelsome ; he says, he goes and comes back ; he takes
 akbanuya ; wękov'enu ; ak'awqfa emeluye n'eli
 bag of meat ; he lays it on top ; hand of frog can't reach it in the
 ękoveleya. Mbęku wejębe ; awqfa si na mbęku
 place he hangs it up. Tortoise goes ; frogs say that tortoise has
 ęlisi anufa ; awęsi, k'atu olo, ka famulu k'
 eaten all their meat ; they say, let them arrange, that they should
 ęgęme ; ofu wępota, owęsifa, onye nqdo
 know what to do ; one comes out, he says to them, each one should
 nya bal' ibie mb' aka ; fakweliya ; fabalibeva
 sit down put next round arm ; they agree ; they put arms round
 mbaka ; fadi n'ani, tqbqlo ękbwaba ; qdika faiwuru :
 each other ; they lie down, lie down flat ; as if they were dead ;
 nk'qzq wesefa, ka nęebe mbęku ; opota ka nsiya ęne
 another tells them let me watch tortoise ; when he comes out I will
 ainyi bulu, n'qbu ęn'álose, n'anakwóń
 say that buck we kill, that it is buck of alose, that we should hold
 akwóba iwuru, n'qbu ya ká nji ęęęngi
 each other's necks and die, so it is that I am waiting for you
 bumbęku, k'ainyi kuba iwuru ; mbęku si qlę,
 tortoise, that we hold together and die ; tortoise says it is not he,
 wękol' akbiya wębqnaba ; owękpqbiya siya : ęiyao ;
 he takes bag runs away ; he then calls him saying : turn back ;
 n'ęn' ainyi bulu b'ęn' alose, o ;* n'ainyi ęlig' anuya,
 buck that we killed in buck of alose ; we have eaten its meat,
 n'ainy' ękęgo anuya, n'obwifa, o, mwadu nabq,
 we have divided its meat, that it has killed them, two by two,
 mwadu nabq, n'qna fānole munaiyi ; kękulu ka
 two by two, that it remains I and you ; you wait that
 ikwoba iwuru. Mbęku si qlę ; owęl' akbaya,
 you hold and die. Tortoise says it is not I ; he takes off bag, puts

* "O" at the end of a phrase is used in shouting.

tobq', wesi : nya melizikw' anu, webnabwa, awq webui
down, says : he won't eat meat, he runs away, frog takes

anu, či azu, wekpote ndi befa, sifa nya čunovaguya ;
meat, turns back, calls his people, says he drove him away ;

ewelib' anufa. k'awogu. N'ebe mbeku. Naga
then they eat their meat. That's finished. Where tortoise. Goes

n'uzo, okudo obu ji, ka fabialiya qlu
from road, he meets a yam planter, and people who come to him

ibu ji ; qsiya, oyim, dāluno qsiya, keya
to work planting yams ; he says, my friend, hail, he says, let him

meluya qgu k'abia yue jiya ; obuji maka ifei
make medicine before they plant his yams ; yam planter, because your

sqlum ; n'obia ka njisi ka munaiyi bulu olyi ;
way pleases me ; that's why I say that you and I should be friends ;

obuji siya qdemwa, imelime mwadu bial' qluya,
planter says all right, he says plenty of men come to do his work,

k'ofodo jebu' oifia osisi ji ; ečenine k'amaba ji,
some of them go cut bush stick for yam ; to-morrow they stand yams,

maka n'ogu nya jeko emeli bu nuku qgu ;
because medicine he is going to make for you is big medicine ;

qnepu ji ; qneto k'amal' amalo ; qsiya qdemwa,
it grows yams ; it grows (them) you should know ; he says all right,

qsiya k'ofodo čub' iyi, nk'ofodo jeb' akukwq'mma
he says let some of them go to water, some go bring good leaf for

na jiya ; negešye n'ite ; kena akukwq'mma biabuenya,
this yam ; they go cook them in pot ; warm leaf to plant it,

qsiya ; mm.

he says ; yes.

Fanata bu ndi čulu iyi fasibiabč ji
They come back the people who went to water ; they begin to
cook yams,

esisie, ewelo akukwq'mma ke ji ; k'ajà
they finish cooking, they take leaf to wrap yams ; so sand

mqnesigabia ; egčbue ; ebusizie ji,
can't reach them ; they go to plant ; they plant yams finish

ndi jẹl'osisi, nata. Mbeku gwa obuji siya yeya,
they go for trees, come back. Tortoise tells planter he says,

dui aka, iyọ ndi ọlu 'lu nke eci maka nya fugofa,
to help you, beg the workers to work to-morrow because I see them,
n'ike agugofa nke tata; eci ka fabia ema ji;
that they tire for to-day; to-morrow let them come stand yams;

oweyofa ndi bial' ọlu; fawekwe; owesi obuji
he begs those who come to work; they agree; he says to planter

n'ife ogwiya nasọ, mbwe ji pue gabokw'
the thing his medicine forbids, when yams grow, don't go and

ani aka, n' ibofa ofu aka,
rub with hand, when you rub one with hand,

n'q mavosi ndi ozo; ogwal' qra, fawekwe, fanaba;
you spoil the others; he tells people, they agree, they go;

ele n'uchi. Mbeku pro nwunye na niwya;
it reaches night. Tortoise takes wife and child;

fabulu'kba gabočasiya jino; qwe bainye nim'qba
they carry basket to go and take these yams; he goes inside yamyard

kelosia omaji ofodo di časi ogonogo biagetinyesiya
and picks yam shoots; some of them long, and comes and puts
them

n'ani eb ebulu jino ogebe n'uchi gaiyo
on ground; in place they just plant yams, he goes at night and begs

onye nke nara mili; siya biko, n'okpofufu ekbebu
the man who calls for rain; he says, please, sweat kills big man

okeny'ani, bu nya bumbeku k'ome ka mili zu kita;
of country, big man like me, tortoise; let him make rain fall now;

k'qčliya naba biye, k'aru juliya oyi;
let him drive him go to his house, let his body be cold;

owera mili; mili wezu, wemakwasi omajino;
he lets rain fall, rain falls, it falls upon the growing yams;

Mbeku wenqlefa; wesi, ony' alo bu di ji,
tortoise is glad for them; he says, a foolish man is yam planter,

ofunago ji, k'esisisi n'ite, qtiye n'ani, ophe,
he never sees yams, that they cook in pot, he plants it, it grows,

ogonog'ome, u'ogonogo; owedeba efiozie di ji
long shoots, and long; so it is at daybreak yam planter

wabia n'ubiya; wesi mwak' obu ezie, ezibo ogu, k'oiya
comes to his farm; he says it is true, good medicine his friend

mbeku mebelya; di ji wemqba ji nya na ndi
tortoise makes for him; yam planter plants sticks for yams with his

qluya; amakat'adia ji ainyawu wabulu n'isi;
workmen; they plant sticks for yams till the sun beats top of head;

omeji wenwuba; di ji kpq, n'oiyim bumbeku agwagum
shoots wither; planter shouts, my friend tortoise told me

simu, abona ji aka, n'ogu qmabelum galoro
saying, not to dig yams with hands, that medicine which he made

mwa na jia namu fwamu; againabq
for me will be spoilt that these yams will wither; I rake with my

aka, olurq, nya 'lurq, owaboiny'aka,
hands, if it spoil it, let it spoil it, he rakes with hands one heap,

ov'uku weto n'oburq ji di n'ani; webqsiaba nca;
he sees that it is not a yam in the ground; he rakes all out;

wesi ndi bialum qlu, n'qburq unu melu,
he says to those who came to work, it is not you make,

n'qbu mbeku, oka nto; niyaga kagiakbelo
it is tortoise, he is big liar; he will summon to judgment

umuanunanu nine n'okeny'qzq; ezue di ji ori,
animals all and other big men; yam planter was robbed,

owekbe ama, gabalu mbeku siya; ob ezie
he summons them, spies went and told tortoise; he says is it true

ka fasi n' izul' ori; mbeku siya: ainyawu;
that they say that you are a thief; tortoise says: O sun;

mbeku kweya, wabulu mbubu, si nya mago n'ikbenuwa
tortoise agrees, he takes calabash, he says he knew this meeting

ga jq njq; owe je n'oifia, weto imelime nnono; anakbq
will be bad; he goes to bush, he sees many birds; they call

afia, wesifa biakutemu, k'unuweta ok' ony' qra
weaver birds, he says to them, come to me that you save old

nime afofo nim' ebubo di ji nɛbúm; fabia,
man of land in trouble in the charges yam planter brings; they come,

qsifa: bainye nime mbubu, fabainye; owɛlo
he says: go inside calabash, they go inside calabash; he takes

afɛfia kwuɕienya, gwafa, siya eɕi bikbe, nya bia,
leaf and closes it, tells them, says tomorrow is this case, he comes,

ikbe eluye, ka ndɔba mbubu n'ani;
when this case reaches, let me put this calabash on the ground;

ka nsi umuanumanu; nɛkwa gabolo ji
that I say to all animals; I go say to him if he rakes out yams

n'ubo di ji, k'alose nɛnamu nuwa bwenya; n'afɛya
in farm of yam planter, let alose of my father this kill him; that his.

bumbɛku; k'obwe nɛwunye k'okpɔkɔwi' onɔ; unu ɛkwe;
name is tortoise; and kill his wife and break his house; you agree;

ɛ ɕif ɛkbɛkbe; faɛwe; ɛ; owebuliya, sí:
yes. Chief judges the case; they agree; yes; he carries it, says:

umuanumanu, m'qbulu ɛzie n'ɔbu ebubu ka ɛnɛbum;
animals, if this accusation is true that I am accused;

m'qbu okeny'ani, iyi bue umuanumanu;
if it is big men of the land, this river kills animals;

ɛkwazi, fasi n'ɛkwazi.
they don't agree, they say they don't agree.

Mbɛku wɛbulu nnono naba; ɛlɛ osibe mili n' qko;

Tortoise carries birds home; it reaches he boils water on fire;

owɛpupu afɛfia; oɟikuɕi mbubu; wɛbulu mbubu;
he takes grass; he takes to stop his calabash; he takes calabash;

buɕie 'te; nnono daba nime mili qko; famosɛsɛja,
he covers pot; the birds fall in hot water; they all die,

ofu aɛwurɔ; qdi nɛdò nɛwantinti; qkbɔ nɛwunye,
one does not die; he still lives small; he calls wife (tortoise),

siya: gwɛbɛ qse ná nnù, k' otɛnye mwanu ka falɛ nnono
says: grind pepper and salt, put oil, that they may eat bird,

fabute nnono, rusɛsɛye na bwamɛmi; falibekata;
they bring birds, turn it out in a basket; they eat go on eating;

qfodi eto ; mbeku wesi : nwunye si : fa
 there remain three ; Tortoise says : wife says : they should
 rapuleya, n' ðbuyà talo áfofo
 leave it for him, that it is he who has the trouble to
 jëgamude nnono, ainyi neli mwa ; qwël' aka,
 go and catch the birds, which they eat now ; he takes hand,
 mëtù ofũno keyawëlo ; ofëlo bë nwunye n' ísí ;
 touches that one to take ; it flies and alights on wife's head ;
 owëbu' akodo, si nwunye, aǝkwàna, oǝ ka ntigwe nnon'
 he takes pestle, tells his wife, don't fear, that I kill this
 nuwa ; owëtienya akodo, nwunyeya nwuru, nuono fëlu,
 bird ; he hits with pestle, his wife dies, bird flies,
 bëkwasi nenu ñwiya n' ísí ; qsiya, qgoziaii,
 and stops on top of his child's head ; he says, if you like,
 ngi jôba oǝ kà ñneyi sijo ; owetie ñwiya akodo,
 you fear as your mother feared ; and he hits his son with pestle
 tìbue ñwiye ; nuono fëlu ; mbëkwasia :
 he killed his son ; bird flew off ; tortoise spoke, saying :
 nyá bu. Mbeku niri, qgačil' abwó poa
 so it is. Tortoise got up, took abo (climbing rope) and went
 n' ezi biye ligol' enu ñkwò, wëkpò umuanumanu,
 outside and climbed on top of palm tree, he called all animals,
 si fa ife, bë n' isi, onqzekwiaiyi ?
 says to them : something is on my head, is it still there ?
 fakiye : eë ; owërafo akiya n' ukwiya, wqsu ísí,
 they answer : yes ; he raised his hands and feet, he fell,
 n' ani wënwuru ; iliye wëðàkwasi na
 and knocked head on ground, he died ; his tongue fell upon a
 nkpa akwokwò ; aňandri, bike tót'wam, mbëkwam,
 small piece of leaf ; ant, please pick me up, mend me,
 aňandri siya : ked' ife iganyem ? Osiya :
 ant says : what thing you will give me ? He tells him :
 inwelu bem ; aňandri tót'w' ainya, mbëkwainya
 you have my house ; ant picks up eyes, Tortoise eyes :

̣ifo āandri agá n' az' onq b̄emb̄eku, ligol' ̣enu
 at daybreak ant went to back house of tortoise, climbed on palm
 ñkwo, bue umma ; mb̄eku si : onye
 tree, cut with matchet ; tortoise said : who is
 n̄bu ifenu ? Q̄siya : mūnwa, mb̄eku, āandri ;
 cutting that ? It says : it is I, tortoise, ant ;
 osiya, bumb̄eku, zidata ka mbuneyi ; ozidata,
 he says, that is, tortoise, come down that I cut for you ; he came down,
 ow̄eligolu, bumb̄eku w̄esiya : āandri, nsi, o,
 he climbs up, tortoise says : Ant, (when) I
 bwanaba, kulu ; nsi, o, kulu, bwanaba ; nsi,
 tell you run, wait ; (when) I tell you wait, run ; when
 o, bwanaba, kulu ; ow̄ebu ak̄u, ow̄etibue āandri,
 I tell you run, wait ; he cuts palm nut, he kills ant,
 ow̄ezidata ; ow̄esia : n' ife n' ife ; mba
 he comes down ; he says : the thing is equal ; we're quits,
 alal̄ena, ka mūnwa tōtoaiyi, bekwaiyi,
 it then same, that I pick you up, and join you up,
 k' ̄isi tōtum, mb̄ekwam.
 as you pick up and mend me.

ŌKUKU N' ÁPIA.

OWL AND HORNBILL.

̣uku k̄fa, ke ōuku īce, ke ápia īce.
 Cuku makes them, owl different, hornbill different.
 Ápia se nya ñw̄el' ̄z̄e. nya ñw̄el' ís̄i dika ís̄i anu oifia.
 Hornbill says he has teeth, he has a head like head of bush animal.
 Nya ñw̄el' ñku dika ñku an̄u f̄e ; ow̄en̄iri j̄egawa ōuku,
 I have wings like wings of flying things ; he gets up, goes, tells owl,
 siya : biko, n' ife mbia, mw' q̄bu ka munaiyi bulu oiyi,
 says : please, why I come is that I and you make friends,
 bulu ñwanne ; onye ñwuru k' ibie nienye. Ōuku siya,
 are brothers ; who die, let the other bury him. Owl said,
 q̄d̄emwa ; q̄b̄ aro nab̄q̄ ápia ñwuru ; ōuku j̄ebe nute
 all right ; it reaches two years hornbill died ; owl goes and buys.
 (9851)

mwainya, gofa nfo, pqt' akwa, pqt' ute, gačo
palm wine, buys powder, buys cloth, buys mat, go and find.

ibqfa, anuñefè nenu ; si fa bia, n' oiya ñwuru
his people, flying animals ; tell them come, his friend is dead

k' enienya, k' akwainya ; fabia ;
and he is buried, and he is making "second burial" ; they come ;

nen' apia ísí, obul' ísí anu oifia ; nenye
they look at hornbill's head, it is head of bush animal ; they look at

qno, opu eze ; anu enu ju mbà ; na fañwèl'
its mouth, he has teeth ; flying animal says "so" ; we get

ñku, na fapur' eze ; mw' ísifa adqrq dika ísí anu oifia ;
wings, we don't get teeth ; but this head is not a head of bush animal ;

fana. Oḱuḱu nḱiri, čoga mwainya, coga anumanu ;
they go. Owl gets up, goes and finds palm wine, look for animals ;

si fa bia, n' oiya ñwuru, k' enienya ; k' akwainya ;
says "come," his friend is dead, and he is buried ; he makes second
burial ;

fabia nene ; oñwèl' ñku, pu eze ; fasi : mbà,
they come and examine ; he has wings, he has teeth ; say : no,

na ñka aborq ozu fagakwa ; n' anumanu edepu ñku.
this is not corpse, we go lament ; that animal does not have wings.

Oḱuḱu buliye, gēniye ; wēfēgol' enu, wēnqdo ;
Owl takes him, go bury him ; he flew up, stays there ;

wēkbq oso ; ásimi pu eze. Čuku wēgwa okuḱu,
he calls bat ; I don't say you "get teeth." Cuku tells owl,

siya emafot' uzq n' efifie ; wēsiya n' qb akwa
says he does not see road in daylight ; he says the cry you will

iganakwa di ñka. Oḱuḱu wēkwaba. Oso, asimi,
utter like this. Owl begins to cry. Bat, I did not say

pu eze.
"get teeth."

The latter part of the story is known to the Swahili.

IBO VOCABULARIES.

IBO VOCABULARIES.

These vocabularies were collected during my second tour.

Abo is on the Niger, some distance below Onitsha; Ivitenu and Qja are on the road from Omerum to Ida, Qja being the first Igara town (see Map, Vol. I).

On both sides of the linguistic frontier the language changes considerably from place to place, but on the whole the Igara seems to show greater differences in this respect.

The table is to be read as follows: „ means that the word (or words) in the column to the left are to be repeated, — means that a single word from the line above is to be repeated.

			1. Awka.	2. Oniča.
1	<i>Head</i> ... ..	...	ísí	ísí
2	<i>Hair</i> ... ..	...	ńtutu(isi)	ńtutu
3	<i>Eye, two eyes</i> ...	{	ainya	"
			— nabq	"
4	<i>Ear, two ears</i> ...		ńti, — nabq	"
5	<i>Nose</i> ... ..	...	imi	"
6	<i>Tooth, five teeth</i> ...	...	eze, ńkpuleze nese	" — ise
7	<i>Tongue</i> ... ..	...	ile	"
8	<i>Mouth</i> ... ..	...	onu	"
9	<i>Breast</i> ... ..	...	ala	"
10	<i>Head</i> ... ..	...	ńkpolobu	obi
11	<i>Stomach</i> ... ..	...	atq	"
12	<i>Back</i> ... ..	...	azú	"
13	<i>Arm</i> ... ..	...	aka	"
14	<i>Hand, two hands</i> ...	...	" — nabq	"
15	<i>Finger, five fingers</i>	{	ńkpolaka	"
			— nese	ńkpeseaka
16	<i>Thumb</i> ... ..	...	mvq	mbq
17	<i>Leg</i> ... ..	...	okba	ukwu
18	<i>Knee</i> ... ..	...	ikbele	ńkbeli ukwu
19	<i>Foot, two feet</i> ...	...	(= leg)	"
20	<i>Man, ten men</i> ...	{	mwade	mwadu
			— neli	— ili
21	<i>Male, two males...</i>	{	ńwoke	" "
			— nabq	" "
22	<i>Woman</i> ... ..	...	nwainye	okboro
	<i>Two women</i> ... ..	...	— nabq	— nabq
23	<i>Child</i> ... ..	...	ńwa	"
24	<i>Father</i> ... ..	...	nna'	"
25	<i>Mother</i> ... ..	...	nne'	"
26	<i>Slave</i> ... ..	...	óru	"
27	<i>Chief</i> ... ..	...	eze	nzele
28	<i>Friend</i> ... ..	...	enyi	oiyi
29	<i>Blacksmith</i> ... ..	...	uzo	"
30	<i>Doctor</i> ... ..	...	dibia	"
31	<i>One (finger)</i> ... ..	...	ofu (left thumb)	ofu (left little finger).
32	<i>Two (fingers)</i> ... ..	...	nabq	"
33	<i>Three —</i> ... ..	...	etq	etq

3. Abo.	4. Ivitenu.	5. Qjá.
ísí	ísí	ísí.
agilisi	ajalisi	ajalisi.
enyá	ainya	”
— nẹbẹ	— nambo	— nabọ.
ńtẹ, — nẹbẹ	ńtši	ńti.
” ”	”	”
” ”	ẹze	ẹze.
” ”	”	”
” ”	”	”
ẹla	ala	”
”	nkpolobu	”
ẹfọ	ahọ	afọ.
obwazu	azi	azị.
ẹka	aka	”
” — nẹbẹ	aka	aka.
ẹka	ńkpolaka	”
nkpese ẹka ise	— nese	”
oko	ísí ńwaka	”
”	ọkba	”
”	ńkpolọkba	”
”	”	”
mado	mare	mare.
— ili	— ili	mad’ili.
onyẹke, ndiko	nwoke	nwoke.
onyẹke, ńdiko, nẹbẹ	”	”
onyenye, ndio	ńwainye, ndio	ńwandio.
— — nẹbe	”	”
”	”	”
”	”	”
onye igbo	óru	”
ẹze	”	”
”	” oku	oxu.
ozo	agolozo	”
”	jibe	dibie.
ofu (right little finger)	na	mbọ, na.
ńbwọ, eboa	ebọ	mbọ.
ntọ’	etọ	”

			1. Awka.	2. Oniča.
34	<i>Four</i> — ...	...	enq ...	enq ...
35	<i>Five</i> — ...	...	ise ...	ise ...
36	<i>Six</i> — ...	...	isē (right thumb)	isī (right thumb)
37	<i>Seven</i> — ...	...	esa ...	asa ...
38	<i>Eight</i> — ...	...	asatq ...	asatq ...
39	<i>Nine</i> — ...	...	itegete ...	itenani ...
40	<i>Ten</i> — ...	...	ili ...	" ...
41	<i>Eleven</i> — ...	...	ilinofu (left little finger).	" ...
42	<i>Twelve</i> ...	...	ilineboa (third finger).	" ...
43	<i>Twenty</i> ...	...	qgu, oru (right thumb).	" (join hands)
44	100 ...	...	qgu ise (left little finger).	" "
45	200 ...	...	" ili ...	" "
46	400 ...	...	nnu ...	" "
47	<i>Sun</i> ...	...	añwu, ainyañwu	" "
48	<i>Moon</i> ...	...	oñwa ...	"
	— <i>full</i> ...	...	oñwa zulezu	oñwa ndozu
	— <i>new</i> ...	...	— qfo ...	— polqfo
49	<i>Day</i> ...	...	mbqsi ...	ubqsi ...
	<i>Morning</i> ...	...	òtòtó ...	" ...
	<i>Night</i> ...	...	ainyase ...	añase, ućići
50	<i>Rain</i> ...	...	mīli ...	mili ozūzo
51	<i>Water</i> ...	...	mili ...	" ...
52	<i>Blood</i> ...	...	mmē' ...	" ...
53	<i>Fat</i> ...	...	aboba ...	" mwanu
54	<i>Salt</i> ...	...	nnú ...	"
55	<i>Stone</i> ...	...	ñkpume ...	okute
56	<i>Hill</i> ...	...	ugu ...	"
57	<i>River</i> ...	...	orimili (Niger)	"
58	<i>Road</i> ...	...	uzq ...	"
59	<i>House</i> ...	...	onq ...	"
	<i>Two houses</i> ...	...	— nabq ...	" "
	<i>Many</i> — ...	...	imelime —	" "
	<i>All</i> — ...	...	onq nine ...	" "
60	<i>Roof</i> ...	...	agele ...	akaleka ...

3. Abo.	4. Ivitenu.	5. Qjá.
enq	enq	"
"	"	"
isí (left little finger) ...	isú	"
esá	"	isá.
esatq	"	isatq.
iteneni	itena	isanq.
"	"	"
" (right little finger).	ili nana	"
	— nqboa	— ne.
osu (")	qgu	"
qgu ise (")	— nese	"
— ili (")	— neli	qgu ili.
año, enyño	ainyanwu	"
" ife, okoligwe ...	oñwa	"
	oñweruqbu	"
oñwqfo, oñwapu ...	oñwafulqho	"
" "	"	mbqsi.
" "	óoto	útutu.
ngèdè	āse	ās(e).
"	{ mili ezodo	{ mili ozo.
"	— ozo... ..	
"	"	"
" edeke	mme	"
ofigbwano	āba	"
"	unu	"
nkpokpoleja	nkpume	"
"	"	"
osumili	ozumili	ozimili.
qzuku	qzi	qzi, uzq.
"	"	"
— nebe	— nambo	naq.
— afeka	ibuku 'nq	"
osa onq	onq nine	"
aba	mbonq... ..	"

			1. Akwa.	2. Oniča.
61	Door	uzo	onozo	
62	Mat	ute	„	
63	Basket			
	— (round)	nketa	nkata	
	— (long)	okba	nkata ogonogo	
64	Drum (wood)	ekwe	ogwe egu	
	„ (skin)	ebwa	egu	
	„ (pot)	ngedelegu	udu	
65	Pot	ite	„	
66	Knife	mwa	„	
67	Spear	ubè	„	
68	Bow	ota	„	
69	Arrow	ako	ufele	
	Five arrows	— nese		
70	Gun	ébwé	„	
71	War	aya, qgo	„	
72	Meat	anu	„	
73	Elephant	enyi	„	
74	Bush cow	afo	„	
75	Leopard	ágò	„	
76	Monkey	enwe	„	
77	Pig	ezi	„	
78	Goat	egu	éwu	
79	Dog	nkita	„	
80	Bird	nnono	„	
	Feather	ugbwene	ubwene	
81	Parrot	icoku	„	
82	Fowl	okoko	„	
83	Egg	akwa	„	
	One —	of u —	„	
84	Cock	ébwene	okba	
85	Serpent	agwo	„	
86	Frog	awo	„	
87	Spider	ududo	„	
88	Fly	ijiji	„	
89	Bee	anwu, evu	anwu	
	Honey	„ mwananwu	„	

3. Abo.	4. Ivitenu.	5. Qjá.
qnumozo	ozo	”
”	ude	”
abo	nkata	”
nkata ogonogo	okba	ukba
abia	ebwa, ekwe	ekwe
abia	ekwelekwe	igba
”	udu	”
ogale	”	”
obo	mma	”
” ogbowo	ube	”
nkpeşe	ota†	uta
— ise	ako	aku
osisi	ebwe	”
”	aiya	”
”	”	”
”	”	”
”	”	”
” eduke	agwolo	agwa ulu
”	”	”
”	”	”
ekite, okwenq... ..	”	”
”	nkita	”
qbuba	nono	nnono
qkwe	ubwene	”
”	icoku	”
ekwa	qoko	qkuku
”	akwa	”
” isi oia... ..	egbene	”
ifugboko	agwq	”
ewq	awq	”
ndide	udegude	udekute.
agizi	izi	iji.
qno	anwu	”
uzoqno	mananwu	”

† The t sound is intermediate between t and d.

		1. Awka.	2. Oniča.
90	<i>Tree</i>	šisi	"
	<i>Ten trees</i>	— neli	— ili
91	<i>Leaf</i>	akukwọ	"
92	<i>Banana</i>	unele	ogedentiti
	<i>Plantain</i>	jioko	— jioko
93	<i>Maize</i>	oka	obwado
94	<i>Ground nut</i>	okbañwekẹle	okpapa
95	<i>Oil</i>	mwana	maniwu
96	<i>The tall woman</i>	nwainye ogonogo:	ogonog' okporo
	— — <i>women</i>	umu — —	— ikporo
97	— <i>large dog</i>	nkitivu	nkitabulibu
98	<i>Small dog</i>	obelenkita	nkitabulibu
99	<i>The dog bites</i>	nkita tal' aru	"
100	— — — <i>me</i>	— talum —	"
101	— — <i>which bit me yesterday.</i>	nkita ho — — onye.	" nyafu
102	<i>I beat the dog</i>	etimunkita	"
103	<i>The dog which I have beaten.</i>	nkita nke ntili	"
112	<i>The slaves go away</i>	iru ejewelu	oru wẹpoba
113	<i>Who is your chief?</i>	onye bu ẹifugi	kẹdonye bu nze lei
114	<i>The two villages are making war on each other.</i>	qnoke fanano ogolieta qgo.	obwe nabọ wẹno b qgo n'ohweva.
115	<i>The sun rises</i>	anwu nača	anwu arogotago... ..
116	— — <i>sets</i>	— odajuo	— ada
117	<i>The man is eating</i>	mwade nelinli	"
	— — — <i>drinking</i>	— nano	mwadu nala
118	— — — <i>asleep</i>	— lar' ola	— nalar' ola
119	<i>I break the stick...</i>	anyajiem osisi	akbajiem osisi
	<i>The stick is broken</i>	osisi ejiri	osisi ejileji
	<i>This stick cannot be broken.</i>	— qpro inyajị	osisia apqrọ ejileji
	<i>Break this stick for me</i>	nyajelum osisi nawa.	kbajieli osisia nyem.
120	<i>I have built a house</i>	alulum onọ	alugum onọ
121	<i>My people have built their houses yonder.</i>	ndibem lu' onofa neba.	ndibem aločasigo onqfauveseno.

3. Abo.	4. Ivitemu.	5. Qjá.
” ...	oisi ...	osi.
— ili ...	—	”
ekokwọ ...	akwọ ...	”
une ...	egere ...	”
qka ...	jioko ...	ijoko.
asugbo ...	” ...	”
ofigbo ...	okba ekẹle ...	”
onyinye nuku ...	manu ...	”
ndio sinine ...	neku ndio ...	”
	” ...	”

ERRATUM.

By an unfortunate accident the MS. of Nos. 104–111 was mislaid and could not be replaced during my absence from England.

N. W. T.

ano abia, awasa ...	anwu mury ...	” ”
— ezidano ...	— kekerazu ...	anwu kagazi.
” ...	mane liye ...	” ”
” ...	— nwulu ...	” ”
diñola ...	— kulola ...	” ”
” ...	agañiem osi ...	” ”
osisi agbaji ...	osisi akajiri ...	” ”
osisia ejek' agbaji ...	— nwa adegekwe nkaji.	osisi nwa adigi ekwe nkaji.
gbajelum osisi nkene...	kajielum osisiñwa ...	” ”
egumem onq ...	atulum onq ...	atulum onq.
ndibem along nebe li...	ndi obodom nolonq nibeda.	ndu obodoma nolonq nibera.

		1. Awka.	2. Oniča.
90	<i>Tree</i>	šisi	"
	<i>Ten trees</i>	— neli	— ili
91	<i>Leaf</i>	akukwo	"
92	<i>Banana</i>	unele	ogedentiti
	<i>Plantain</i>	jioko	— jioko
93	<i>Maize</i>	oka	obwado
94	<i>Ground nut</i>	okbañwekele	okpapa
95	<i>Oil</i>	mwana	maniwu
96	<i>The tall woman</i>	nwainye ogonogo:	ogonog' okporo
	— — <i>women</i>	umu — —	— ikporo
115	<i>The sun rises</i>	aiwu načá	aiwu arogotago
116	— — <i>sets</i>	— odájuo	— adà
117	<i>The man is eating</i>	mwade nęlinli	"
	— — — <i>drinking</i>	— naño	mwadu nala
118	— — — <i>asleep</i>	— lar' ola	— nalar' ola
119	<i>I break the stick</i>	anyajiem osisi	akbajiem osisi
	<i>The stick is broken</i>	osisi ejiri	osisi ejileji
	<i>This stick cannot be broken.</i>	— qpro inyají	osisia apqr ejileji
	<i>Break this stick for me</i>	nyaželum osisi	kbajieli osisia
		nawa.	nyem.
120	<i>I have built a house</i>	alulum onq	alugum onq
121	<i>My people have built their houses yonder.</i>	ndibem lul' onqfa nęba.	ndibem aločasigo onqfauveseno.

3. Abo.	4. Ivitenu.	5. Qjá.
”	ojsi	osi.
— ili	—	”
ekokwq	akwq	”
une.	egere	”
qka	jioko	ijoko.
asuigbo	”	”
ofigbo	okba ekęle	”
onyinye nuku	manu	”
ndio sinine	neku ndio	”
ekita oku	”	”
nwa ekita	nnenkita	”
ekita tan’ ęlo	obelenkita	”
— tanum —	nkita ta	”
” nyalo	— tam	— tamu.
”	— ta mu nya	— talemu nya.
ębuęm nkita	etilmnkita	” ”
nkita nbuni	nkita nkiliye	nkita ntiliye.
ndi igbo abwqsq	oru jęęęę	” ”
onye b ęze	onye bu ęifegi	” ”
obodo nębe di n’ qgo	onunkbo nambo nęso onunkbu nani qgo.	” ”
ańo abia, awasa	ańwu murq	” ”
— ęzidano	— kekerazu	ańwu kagazi.
”	mane liye	” ”
”	— nńwulu	” ”
dińola	— kulola	” ”
”	agańiem osi	” ”
osisi agbańi	osisi akańiri	” ”
osisia eńek’ agbańi	— nńwa adegekwe nkaji.	osisi nńwa adigi ekwe nkaji.
gbańielum osisi nkene	kajińelum osisińwa	” ”
ęgumem onq	atulum onq	atulum onq.
ndibem alonq nebę li	ndi obodom nolonq nibęda.	ndu .. obodoma nolonq nibęra.

		1. Awka.	2. Oniča.
122	<i>What do you do every day?</i>	kini k'ineme kwobqsi.	ked'ife ineme obqsiira.
	<i>I work on my farm</i> ...	alum qlu n'ubim	" "
123	<i>I am going away</i> ...	ejewelum	apoam ...
	— — hoeing ...	eguem ana	aloam qlo qgo ...
	— — going away to hoe	ejebem nigu ana	ejem ilu qlu qgo...
	— — going to my farm	ejebem n'ubim	ejem ubum
124	<i>The woman comes</i> ...	Nwainye abia	okporo bia
	<i>She comes</i> ...	qbia	qbia
	<i>The woman laughs</i> ...	nwainye mul' amu	"
	— — weeps ...	— nakw' ákwá	okporo kwal' akwa.
125	<i>I ask the woman</i> ...	aǵqm nwainye	aǵqm okporo
126	<i>Why do you laugh?</i> ...	kini k'inamulu: ...	ked'ife iji mwo' amu.
127	— — — cry? ...	— — inqbel' akwa:	— — kw' akwa
128	<i>My child is dead</i> ...	nwam nwolo: ...	nwam qnwulo ...
129	<i>It is not dead</i> ...	onwuro kañu	qkañwuroro
130	<i>Are you ill?</i> ...	aru aderaii mwa?	aro nañwi
131	<i>My children are ill</i> ...	— adero omum	aro nañw umum
132	<i>Her child is better</i> ...	nwaiya aderi agwo	nwaiye aderebago
133	<i>Yes! No!</i> ...	é ò; mbà, wà'	é; mbà ...
134	<i>A fine knife</i> ...	ezibq mwa	ezibumwa
	<i>Give me the knife</i> ...	nyem umwa	"
	<i>I give you the knife</i> ...	enyemi umwa	enyelumi umwa...
135	<i>I am a European</i> ...	abum onye oičá	" "
	<i>You are a black man</i> ...	ibu onye oji	" "
	— — an Ibo ...	— — ibo	" "
136	<i>Name, my name</i> ...	afa. áfám	" "
	<i>Your name</i> ...	afagi	afai
137	<i>There is water in the calabash.</i>	—	mili di n'obwa
	<i>The knife is on the stone</i>	umwa di nenu nkpume.	umwa di n'okute
	<i>The fire is under the pot</i>	óko di nokpul' ite:	óko nenwunite ...
	<i>The roof is over the hut...</i>	ogele di nenu onq.	akeleka kpudolu onq.

3. Abo.	4. Ivitenu.	5. Qjá.
kal'ife ineme qsa obqsi.	kaiemenee mbqsi nine	kai iye aiejeme mbqsi nine.
nde nqlo n'ogum ...	alum qlu nubim ...	" "
njek' ozi ...	ejekum iberaii ...	" "
egbuem ...	eburom ani ...	" "
njeko igboano ...	ejekum gegu ani ...	" "
njek' ogom ...	ejekum nubim ...	" "
onyenye biaka ...	nwandiom kabiye ...	" "
ebia ...	qbiq ...	" "
onyenye di n'emo :	nwandiom naiči oiče ...	" "
— di n'ekwa :	— nakwakwa ...	" "
nřona onyinye ařuřu :	ařulum řwandiom ...	" "
kenęme iři namu amu	kali řnačeli oiče ...	" "
— — nakw' ekwa ...	— řnakwali ...	" "
nwam ařoso ...	nwamu řwolo ...	" "
oboda ařoso ...	— ařwugo ...	" "
ife natoroi ...	azi adegimwa ...	" "
asa omo ife ekwęwe ...	azi adegim umum mwa ...	" "
nwaiya oda omwa ...	azi adugwo řwaya mwa ...	" "
ę ; mbo ...	e ; éyę ...	" "
ogali umwa ...	uma řimwa (is good) ...	" "
iyem ogali ...	negim uma ...	" "
eyegomi ęma agali ...	enyilengi 'ma ...	enyilemugi 'ma :
mb onye oičá ...	abum onye oičá ...	" "
" "	" "	" "
ęfa ; ęfam ...	aha ; aham ...	afa ; afam.
ęfai ...	ahai ...	afai.
mili di n'ogba...	mili di n'qba ...	"
umwa di n'olima ...	uma re n'akpume ...	"
qko di nokpulite ...	" "	"
aba di nen' onq ...	—	—

		1. Awka.	2. Oniča.
138	<i>You are good ...</i> <i>This man is bad ...</i>	idemwa ... onye nuñwa aǝmwade.	ngiñgwa omaka ... onye aǝǝka ...
139	<i>The paper is white</i> <i>This thing is black</i> — — — red ...	akukwǝ di oiča ... ife nuñwa d'oji ... — d'ufie ...	ifa di oǝi ... — mmē ...
140	<i>This stone is heavy</i> <i>That stone is not heavy...</i>	nkpume nuñwa d'alǝ. nkpumēa adǝralǝ	okute nuñwa dialǝ — nofu adǝrǝ alǝ
141	<i>I write ...</i> <i>I give you the letter</i> <i>Carry the letter to the town.</i>	ǝdǝm ... enyenie letter ... wǝle akukwǝ ǝǝ n'obodo.	anam ǝdǝ ... ǝnyelumī akukwǝ "
142	<i>Go away! Come here!</i>	ǝbebe! bia nǝba	poba! bia nǝba
143	<i>Where is your house?</i>	kǝdonoi ...	kǝd onǝ bei
144	<i>My house is here</i> — — — there	onǝm dǝ nǝba — dǝba	" onǝm di nǝbǝnu ...
145	<i>What have you to sell?</i>	kǝd' ife inǝle	kǝd' ife inwǝlu inele.
146	<i>I want to buy fish</i>	anam aǝǝ kañgol' azǝ.	aǝǝlum igolu azǝ
147	<i>The fish which you bought is bad.</i>	Azǝ nk' iwǝtǝ lu aǝǝka.	azǝ igota aǝǝka ...
148	<i>Where is the man who killed the elephant?</i> <i>He has killed many elephants.</i> <i>How many elephants were killed yesterday?</i>	kǝd' onye bul' enyi? obulu imelime enyi? enyi nonǝ de k'ebulu nya?	" " od' enyi one k'obulu nya?
149	<i>Untie the rope</i> <i>Tie the rope</i> <i>Make the boy untie the goat.</i>	tǝpǝ odǝ ... kǝdǝ odǝ ... mǝ ka nwatakele nido ǝgu.	fiǝdǝ odǝ ... mǝ ka umwaro nīrapo ǝwu.
150	<i>My brothers and I, we are going, but no one else.</i> <i>Brothers let us go and tell the chief.</i>	nwanne na muñwa ǝǝbǝlo oinyǝbo n'ǝzǝ ǝsuazi. umunne kainyi ǝe gakwu ǝif!	nwanne na muñwa ǝǝǝ ǝǝsigo mwana onye ǝzǝ adiaze. umunne kainyi ǝe gagwa ǝif.

3. Abo.	4. Ivitenu.	5. Qjá.
edema... .. onyekene jonenjo ...	eremwa mareñwa ajoka ...	irimwa. „
ekukwo noičoča ... ifekene nojinji ... — egbwanebeoča ... olunankene delua ...	akonware oičá iyenwa n' oji — re meme nkpume nwa ne alo ...	„ „ „ „
— oinyelo	— nibenu arege alo ...	nkpume beñwa arege alo. ebulum uli.
médé eyegomi ekokwo ... wele ekokwo kene je n'obodo.	edem enyengi akukwo ... wele akwo je nim' abodo.	„ „ „ „
yale! bia ebene ... de ebe ibei de ... „	jele! bia nibenwa ... kal' ibegi ibem ori nbenwa ...	jere! bianibenwa. „ „ onqm uri nbenwa.
kal' ife inele	kal' iye iinwelu iyele ...	„ „
nnačo azu mego ...	amazú azi	agimazu azi.
azu igoseni ajoka ...	azi giri ajoka inolo ...	azi inolo ajoka.
kal' onye bul' enyi? ...	„	„ „
ogbuke efiefia kalenyi	obulu enyi vu... ..	„ „
enyi one k' egbune nyalo?	or' enyi none ebulu nya.	„ „
tqfo odq	tqfo eli	„ „
kqd' odq	kqd' eli	„ „
meeme k'igosi nyim' ewu.	gwa nwata k'qtqfo ewu.	„ „
nwannem anoso ainyi je, onwe nonye so neinyini.	nwannem na munwa, ainyi jese mw'enwerq onye qzq.	„ „
umunnem kainyi jėje agwa čif.	umunnem kainyi je agwa čif!	„ „

IBO GRAMMAR.

IBO GRAMMAR.

TRANSLITERATION.

b, as in English.
 ɓ, see notes, p. 182.
 č, as ch in church.
 x, as German ch in ach.
 d, as in English.
 ɗ, cerebral, *i.e.*, with tip of tongue turned up.
 f, as in English.
 ɸ, with both lips.
 g, as in English.
 ɠ, a guttural g.
 gb, see notes, p. 182.
 ɣ, as g in N. German tag.
 h, a strongly aspirated h.
 j, as in judge.
 k, as in English.
 ɕ, a guttural k.
 kp, see notes, p. 182.
 l, as in English.
 m, as in English.
 mb, an explosive m.
 n, as in English.
 ŋ, as ng in sing.
 p, as in English.
 r, as in English.
 r̄, as in English, but trilled.
 s, as in English.
 ʃ, cerebral.
 š, as sh in shoe.
 t, as in English.

t̄, cerebral.
 t̚, interdental.
 v, as in English.
 ɸ, with both lips.
 w, as in English.
 y, as in English.
 z, as in English.
 ž, as s in pleasure.
 ɸ, as in father.
 ɸ, as in that.
 e, as a in name.
 e, as in there.
 e, as in let.
 i, as in it.
 i, as ee in meet.
 o, as in so.
 o, as a in all.
 o, as in not.
 u, between o and u.
 u, as oo in fool.
 u, as in bull.
 ' high tone.
 ² high middle tone.
 ³ low middle tone.
 ` low tone.

Double tones are shown by the combination of two of these.

Dynamic stress is shown by *.

' shows that the vowel is abruptly closed.

CONSONANTS.

	Explosives.	Affricates.	Fricatives.	Half-vowels.	Nasals.
Postvelar ...	k, g				
Velar ...	k, g	h, y, x			n̄
Palatal ...		č, ĵ	š, ž	y	
Cerebral ...	t, d	s			
Alveolar ...	t, d	r, r̄, l			
—	ṭ	s, z			n
Labiovelar ...	b				
—	kṑ, gḃ				
Dentilabial			f, v		
Bilabial ...	p, b		f̄, v̄	w	m, m̄

ḅ is differentiated from b by its more explosive quality, different from aspirated b, and due, apparently, to a constriction of the glottis.

ḃ (inspired) is different in sound from the Edo ḅ (which is not unlike w), and is often pronounced with a strong smack of the lips. It is often intermediate between b and p.

g is inaudible as such when a word is spoken in a low voice, and sounds like h; it seldom begins a syllable.

ḥ is a strongly aspirated h.

ḳ see g.

ḷ intermediate between l and n.

m is often heard double, *e.g.*, Idemili (*pron.* Idem mili).

p̣ see b.

ṣ has a sound approaching that of š.

ṭ has not the characteristic sharp sound of the Edo t.

ṭ̣ has a suspicion of a th (ʃ) sound about it.

ṽ intermediate between o and u.

v and f are not sharply distinguished in pronunciation.

VOWELS.

i	u
	u
e	o
ɛ ɛ	ɔ ɔ
a	

Ibo belongs to the same group of Soudanese languages as the great majority of the languages of Southern Nigeria, viz., the Western Soudanic. In some respects it comes closer to Efik than to any other language, but the relationship is not a close one.

Dialects.—The number of Ibo dialects is unknown; there are probably five or six west of the Niger, including Ika; Onitsha, Awka, Abwaḡa, and Abo have their own dialects on the east of the Niger; and further south the Orata dialect, spoken at Bende and Owerri, differs considerably from any of them; in all, therefore, there are probably at least twenty dialects. Apart from this, each town has its own dialectical peculiarities; at Awka, for example, the word for evening is ainyase; at Nibo, a mile away, it is aṇase. Even within the limits of a single town great variations can be found; at Nibo, I noted the following variations of the word afɔ, stomach—ahɔ, awɔ, awhɔ, avɔ, avo; and efi, eyi, efi, cow. In the same way, at Awka, I noted a change from a k sound to a w in such words as eku, which was sometimes pronounced ewhu. At Qbu I found the forms otu, ofu, and ohu, for one, and ahaba for araba. At Nimo aro is spoken with an aspirated r (possibly lateral), which closely resembles an s; Ifite is pronounced Iṣite.

It is a curious reversal of the ordinary rule that Onitsha, a waterside town, where there are many strangers, should be distinguished by clearness of pronunciation, whereas in the Awka dialect the tendency is to clip and swallow the words.

Formation of words.—Nouns are formed by prefixing a

vowel, m or n to a verb stem, or by reduplication; the infinitive may also be used as a noun.

As examples may be given, *ada*, from *dà*, to fall; *eče*, from *če*, to watch; *ije*, from *je*, to go; *ozi*, from *zi*, to send; *uče* from *če*, to think; *mba*, from *ba*, to struggle; *nkuzi*, from *kuzi*, to teach; *ogugu*, from *gu*, to dig. Verbs are formed—(a) by combination of two independent verbs, as *dawa*, to fall and break, (b) by combination of a verb and noun, as *nye aka*, to help, (c) by adding an inseparable suffix to a verb, as *bēnēte*, to weep continually.

NOUN.

Gender.—Gender is not known, but the sex of beings is distinguished in two ways:—

- (a) Different words may be used for males and females, as *ñwoke*, man; *ñwainye*, woman.
- (b) *ñwoke* and *ñwainye* may be added (in apposition or as adjectives) to other nouns denoting human beings; in the case of animals, *oke* is used in the place of *ñwoke*.

Number.—As a rule there is no change to mark the plural, but—

- (a) A different word may be used, as *ñwa*, child; *umu*, children; *umu* is used as a mark of the plural before other words, as *umu anumanu*, animals.
- (b) The initial vowel *o* may be changed into *i*, as in Edo and Efik, as *oru*, slave, *iru*.
- (c) *ndi*, the plural of *onye* (see p. 187), or *nine*, all, are sometimes marks of the plural.
- (d) Schoen mentions *ga* as a sign of the plural, as *ogēde ga*, but I have not found any example of its use.

Case.—There is no change to mark the case of a substantive—

- (a) The nominative precedes.
- (b) The objective follows the transitive verb.

- (c) If one noun follows another it may be (i) in apposition, as in *nne ocie*, grandmother (mother ancestor); or (ii) in the genitive case, as in *nsq ani*, the forbidden things of the earth; very rarely the genitive precedes, as in *ainya mili*, tears (water of the eyes).
- (d) The genitive may also be expressed by the use of *nke*, as *nkem* (of me), mine.
- (e) Other prepositions are used to form the dative, etc., *e.g.*, *lu*, for.

ADJECTIVE.

Adjectives may be classified under four heads:—

- (a) Simple adjectives, such as *nuku*, big; *ezie*, true; *oji*, black; *mma*, good; some precede, some follow the noun they qualify, some either precede or follow, as *obwenye*, poor.

The attributive adjective may sometimes precede the indefinite, as *obqle onye*, a certain poor (small) man. Past participles appear to be used as adjectives sometimes, *e.g.*, *ife silesi*, cooked food, where *si* (to cook), with perfect *sili*, adds *si* (finish) to the perfect form.

- (b) Adjectives formed by a noun preceded by *di*, as *di nwata* childish; they may also have a negative form, as *adirqndo*, lifeless; with this form may be compared *éiwe nna*, fatherless. (See Ibo-English Dictionary under *di*.)

- (c) Adjectives compounded with *nke*, as *nke nwata*, childish.

- (d) Phrases used adjectivally, *na adirq ikè*, wearied.

Comparison.—The comparative degree is formed by using *ka* or *kali*, surpassing, as—

ka is also used to express very, as *omaká*, very fine.

Belu and *kasi* may be used in the same way to express the comparative of inferiority and the superlative.

Demonstrative.—The demonstrative adjectives are *afu*, *nuñwa* (*nu*), *nke*; the plural is *ndia*; *nuñwa* is sometimes found in the form *nu*. These words follow the nouns which they qualify.

Òsísí afu, this tree; *mwadu ndia*, these men.

Onye, when it qualifies a noun, changes the meaning of the latter so that it denotes a person; *qlu*, work; *onye qlu*, a worker (see Ibo-English Dictionary under *onye*).

Possessive.—The personal pronouns are used without change, viz., *m* or *mu*, *ngi*, *gi* or *i*, *ya* or *ye*, *ainyi*, *unu* and *fa*, which follow the substantive. To note in the use of *ya* and *ye* is the fact that *ya* is used with *nna*, *ye* with *nne*. *Ya* is used also with *lu* in the sense of for it, *qlolia*, working for it.

Numeral.—The numerals are :—

Cardinal.

ofu, one.
aboa, *eboa*, two.
atq, *etq*, three.
enq, four.
ise, five.
isí, six.
isa, *asa*, seven.
isatq, eight.
itenani, *itegete*, nine.
ili, ten.
ili nofu, eleven.
óru, twenty.
óru nofu, twenty-one.
qgu nabq, forty.
nnu, four hundred.

Ordinal.

nke mbu, *nke izizi*.
nkeboa.
nketq.
 etc.

These follow the substantive, with the exception of *ofu*, *oru*, *nnu*.

Interrogative.—The interrogative adjective is *kedo*, as *ked' ebe*, where.

Indefinite.—Nine, ra, nča, all.

obuna, any.

etu etufu, such.

qzq, other.

All of which follow the noun they qualify.

kwa, kwa nine, every.

ofu afu, a certain, the same; in these, one word precedes and one follows the noun, as ofu ife afu, certain thing.

None may be rendered by ɛnwɛrɔ, adɛrɔ, there is not, or by obuna with a negative verb.

onye (obuna), any; onye, a certain.

PRONOUN.

Personal.—The personal pronouns are m or mu, or for euphony n, i, gi, or ngi, o, q, ya or ye, ainyi, unu, fa.

Except after ka (forming the subjunctive), or in an interrogative phrase, m or mu follows the verb, as abiam(u), I am coming; inversion is occasionally found.

O and q are used as subjects; qbue, or obue, he kills; ya is emphatic as subject; ya or ye are the objective forms.

The personal pronoun in the dative or ablative is usually governed by a preposition; but the dative may also follow the verb immediately, as onyeluya imɛlime anu, he gave him much meat, but the form is ambiguous, for lu as a final syllable in a verb is used to mean that something is done to or for someone: onye nɛgu lu fa, who cooks for them?

When two pronouns are united by the article the first person precedes, as mu na ya, he and I.

Possessive.—The possessive pronoun is formed from the personal pronoun by prefixing ñke, of, e.g., nkei, thine; they may be used for emphasis in the place of adjectives, e.g., na obɔsi nkeya, on *his* day.

Reflexive.—The reflexive pronoun is found with ɔñwe (body), e.g., ɔñwem, myself; a somewhat analogous sense is given by the use of ñwa, e.g., ngiñwa, you yourself; but it

appears to be seldom used except with the first and second persons singular (*cf.* also *nuñwa*).

Demonstrative.—The demonstrative pronouns are *onye* (persons), (*plural*) *ndi*; *nke* (*afu* or *nu*), (animals and things), (*plural*) *ndiafu*, *ndinu*. Both include the relative, *e.g.*, *qbu nke ifulu*, it is the one (which) you saw. *Nuñwa*, *afu*, *ñka*, and similar words are sometimes added to *onye*, *ndi* and *nke*, to distinguish “this” from “that.”

Interrogative.—The interrogative pronouns are *onye*, *ndi*, *kini* (*ogini*), and *kedu*; *onye gabia eēnine*, who will come to-morrow?

Relative.—The word *nke* is the relative pronoun proper; *onye*, *ndi*, may precede it or take its place; *ka* (that) and *ebe* (where) are also used; *afulum nnono nke ibulu* I saw the bird you killed; *ndi* is, exceptionally, used with reference to animals as well as persons.

When the relative is understood the first personal pronoun precedes the verb; *gosim ife mnyelui*, show me the thing I gave you.

Indefinite.—*Obuna* is used with *ndi*, *ofu onye* (any), *kwa* (each), or with *mwadu* is the meaning of one (French *on*). *Onye . . . ibie* are used for one . . . another.

Etu, such, may be used with *fu*, to see; *oči etufu aku* he spends such property as he sees.

Reciprocal.—The reciprocal pronoun is *ibie*, each other.

VERB.

All verbs begin with a consonant or semi-vowel; a formative vowel, however, *a* or *e*, is used with all forms except the imperative and the infinitive: *a* is commonly used with verbs of which the root vowel is *a*, *q*; *e* with *q*, *e*, *i*, *o*; verbs in *i* and *u* follow no fixed rule.

A certain number of verbs are used only in the third person singular, *e.g.*, *otelaka*, it is far; the passive form is also unipersonal, being in reality a third person of the active without a personal pronoun or with a modified pronoun.

Moods and tenses.—The indicative, subjunctive, imperative and infinite moods are found.

The tenses are—

- (a) aorist or present indefinite.
- (b) present continuous.
- (c) present habitual.
- (d) perfect.
- (e) future.

A pluperfect is also found but, not, apparently, in the case of all verbs.

The first person of all tenses of the indicative differs from the remaining persons in being formed, with rare exceptions, by the postposition of the personal pronoun; *e.g.*, *abiam*, I am coming; *agam abia*, I shall come: in hypothetical sentences it may precede; *ngwai*, if I tell you.

- (a) The aorist is the simple form of the verb, preceded by the formative vowel in the first person singular, *e.g.*, *ejem*, I go.
- (b), (c) To form the present and continuous habitual which do not appear to be clearly distinguished in the affirmative form, *na* is used with the formative vowel and personal pronoun and treated precisely as the principal verb in the aorist; it is followed by the simple verb preceded by its formative vowel; *e.g.*, *anam abia*, I am coming; *anam ala mwainya*, I drink palm wine.
- (d) The perfect is formed by adding *lu*, *li*, *gu*, *go* to the stem and proceeding as with the aorist; *e.g.*, *asilim*, I have said; *abiagom*, I have come; but the form *lu* or *li* often takes on the meaning of the present tense, *e.g.*, *afulum*, I see; in some cases it is an essential portion of the verb in the present, *e.g.*, *amalum*, I know (*amam*, means, I do not know; but *cf.* *ekwarama*, it does not let (us) know).

The future is formed with *ga* (*go*), used in the same way as *na*; *agam ejje*, I shall go.

When a pluperfect is formed, the particle *si* is inserted before the *gu* or *go* of the perfect, *e.g.*, *abiasigom*, I had gone; or *go lu* is added.

Imperative.—The second person singular is the simple form of the verb, *e.g.*, *bia*, come; to form the plural *unu* (you) is added. A perfect form is sometimes found; *jili efifie jide ewu oji*, take daylight to catch the black goat.

Subjunctive.—The subjunctive is formed by placing *ka* (that) before the simple form of the verb, preceded by the personal pronoun.

Infinitive.—The simple form of the verb with *i* prefixed is the ordinary form of the infinitive mood; but forms preceded by the vowels *a* or *e* seem to be used in some cases, *e.g.*, *oičà bia ala mili*, the cob comes to drink; *otalu fīsi abqgi*, he is patient (in waiting) to shave you; *qderomma ezu afia*, he is no good for trading in the market; *aiyaram ekwēle na mu ku nwa*, I cannot agree to carry a child.

Unipersonal verbs.—A certain number of verbs are used only in the third person, in certain senses, or invariably; they may have a pronoun or noun object:—

- (a) *Qso*, it pleases; *qsorq*, it does not please; *qñwe*, there is; *qñwerq*, there is not—are examples; in some cases there are alternative forms; thus, we may say *egu atum*, fear holds me, or *atoam egu*, I fear. Some of these verbs have come to be treated as adverbs, as *emęsia*, when it was finished, *i.e.*, afterwards.

With verbs in the third person, the formative vowel is often employed, as *oku aderoya*, there is no palaver; *oji akwulu*, the kola tree stands still.

- (b) The passive signification is given by the use of the third person plural active, without a personal pronoun, its place being taken by the formative vowel—*onye ezili ezi*, he whom they send as messenger, *i.e.*, he who is sent as messenger; *afonqrq nka*, that was never seen. It is possible to take another view and regard *a*, *e*, as modified personal pronouns;

the passive is, in this case, formed as in Yoruba, but the form *e*, for the third personal pronoun plural, is not used elsewhere; hence the other view is more probable; *a*, seems, however, to be equivalent to *fa*, in *adunnu* (*adi nnu*), they are four hundred, and in *asi*, they say.

Suffixes.—There are a number of suffixes which modify the meaning of the simple verb. Some of them are still used as independent verbs; no doubt all were verbs originally.

As examples may be given:—

aladebelu, I finished drinking.
 jedide ije, keep going on.
 alakom, I am going to drink.

LIST OF SUFFIXES.

-be ...	... nearly.	-ka ...	... sign of inter-
-ci ...	... to (shut).		rogative past.
-ciya...	... back.	-ka ...	... better than.
-debe	... keep.	-kata	... go on (of
-debè	... finish.		things past).
-debè	... come near.	-ke ...	... much, many.
-dide...	... against.	-kq ...	... going to.
-dide...	... continue.	-ko ...	... sign of inter-
-du ...	... sign of inter-		rogative.
	rogative.	-kò ...	... together.
-du, -do	... quickly.	-ko ...	... must.
-felo...	... across.	-koloa	... all.
-fq ...	... leave over.	-kpq	... well,
-fu ...	... wrong.		thoroughly.
-ga ...	... big.	-ku ...	... to meet.
-yali, -ali	... about, round.	-kwa, -kwasi	repetition.
-gare	... back.	-kwasi	... down upon.
-gide, -de	... still, motion-	-kwolu	... back.
	less.	-lele	... must.
-go, ...	... up.	-leta	... each other.
-godu	... before.	-lili...	... continuation.

-nago	... on the way.	-ruka	... a little.
-nari	... better, more than.	-sa, sia (ča), -sie	} finish.
-nari	... down.	-ta	... come.
-nata, -nuta	never.	-to ba	... be wont to.
-ni, -nita	... up.	-tu	... down.
-no	... just, only.	-tue	... down.
-nu	... ever.	-wa	... loud, plainly.
-ñwo	... again.	-waga	... direct, at once.
-nye	... into.	-wainye	... more.
-nye	... finish.	-wusa	... down upon.
-ra	... down.	-za	... all.

Reduplicative verbs.—The majority of verbs are complete in themselves and require no noun to make the meaning clear, but a certain number are followed by a substantive derived from the root of the verb: some again of these may substitute words of kindred meaning for the corresponding substantive; thus, *alam ala*, means I drink; but we can also say *alam mili*, I drink water; on the other hand, *amoam amu* is the only form of the verb to laugh.

Negative.—The ordinary form of the negative, *rq* or *ra* (A) is used with the aorist, perfect and pluperfect; the present continuous or habitual forms the negative with *da*, *e.g.*, *adam ala mwainya*, I do not drink palm wine; the future negative takes *ma* instead of *ga*, *e.g.*, *mmaenye*, I shall not give (the personal pronoun of the first person preceding).

To form the negative imperative, the formative vowel is prefixed to the root and *na* added, *e.g.*, *abiana*, do not come.

The negative may also be expressed by *azi*, *amazim*, I do not know; or *ge*; *eñwege mbanaka*, if he has no more.

To be carefully distinguished from the formative vowels of the verbs are the negative prefixes *á, é*; *oṭom aguñkwq na nke ẹbwq ádei*, shouting "kite" and shouting "hawk" are not the same; *isiaka áde n'aka*, if there is no thumb; this form is used also with the imperative, *ádele*, don't sell.

Change of tone may in other cases also indicate the negative,

ńwewu si ka nniye bòru, n'yaḅõrù, the kid says his mother is a slave but he is not.

The negative is frequently doubled (*a*) by using tones as well as a negative particle; (*b*) by using the negative form of the verb and the negative particle adalačazi olume, they do not suck limes; amafuziya, it will not be seen.

The verb to be.—Two words are used in Ibo to express the word “be”—bu and di. Bu is used before substantives, pronouns and adjectives preceded by nke ibu mwadu, you are a man; obu ngi, it is you. Di is used before adjectives standing alone, in the sense of to exist, and occasionally before prepositions.

Bulu is used in the sense of become, qbulu qgali, he has got strong; aroi dikwq mma, is your body well? (are you well?); oku adqroya, there is no palaver; ite di n'Eke, there are pots in the market. Bu may be used before ezie (true) and sq (only). Na is often used with di, *e.g.*, ani nwoke nadqrq, no man's land.

Questions.—The interrogative form of the sentence may be denoted by the tones, or kwo may be affixed to the verb to ask a question.

Euphony.—Some verbs, especially those in u or i, add a o or e to the first person singular of the present as a rule; thus, afoam alo, I see a forbidden thing; the form afqm (*cf.* afulum) is also used. As a rule, the vowel so added is identical with the formative vowel—Lu, li, gu and go, in the perfect are used according to the root vowel.

Vowels followed by ya or ye are frequently modified; nweya, her son; nniye, his mother; akiya, his hand. Closed vowels may be changed to open by adding a consonant, *e.g.*, nne, mother; nnqm, my mother; a or o before ny tend to become ai, oi.

Elision.—As a rule, when two vowels come together both are heard and no diphthong is formed, *e.g.*, na akoko, in the side; where, however, the two vowels are the same or similar (*i.e.*, both open or both closed), only one long vowel may be heard, *e.g.*, jogitu (jɛ qgo Itu), going to the battle of Itu.

A certain number of vowels are elided, *e.g.*, the *a* of *ga* (future) is dropped to a formative *e*, *e.g.*, *qgęje*, he will go; *ka*, that; *na*, in; drop the *a*, *e.g.*, *n'ime*, inside; the *e* of *nke* is sometimes elided, *e.g.*, *n k' unu* (*cf. nkei*). Other examples are *Čuku*, from *Či uku*.

Tones.—Three tones are readily distinguished in Ibo, the high, middle, and low. In certain cases combination of tones are heard, but whether this is due to an elided vowel is uncertain, *mmē*, blood, appears to have a middle and low tone.

The middle tone is occasionally split into two or possibly more components; thus *ăkwă*, egg, is low middle and high middle; *ăkwă*, bed, low middle, and low. Compounds of high and low, or low and high, appear to be rare; *mbwē mbē* bialu, when the tortoise came, may be contracted *mbwēmbe* bialu.

The pitch does not appear to be invariable; tests applied by my friend, Father Strub, showed that whereas an Awka boy's high tone was *g*, an Abo boy pronounced this same word a tone and a half lower, though the tone was high in both cases.

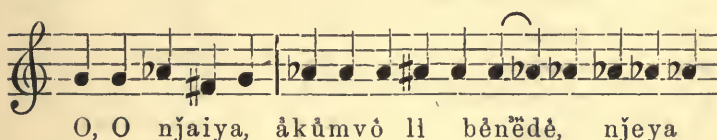
The following table shows the relation of tone and pitch:—

		Awka.	Abo.
ăkwá	cry	g—g	e—e
ăkwă	egg	e—f	e—f
ăkwă	bed	e—c	f—c
ăkwà (?ăkwa)	cloth	g—c	e—d
isi	head	g—g	e—e
isi	smell	g—c	e—f(?)
isi	six	e—f	e—f
isi	blind man	e— $\frac{1}{2}$ be	e—e
isi	you say	f—g	be(f)—f
isi	you follow	g—c(e)	—

Tone and meaning.—In a certain number of homonymous words the high tone denotes small or worthless, the low tone big or good; this is in accordance with the indication of the negative by the high tone (p. 193); thus xúni xúni means worthless; xùni xùni, very good; íne líne, ìne ìne, have the same meanings.

Tone and melody.—I paid some attention to the relation of tone and melody. It seems probable that in recitative the rise and fall of the tone is heard, though the intervals are reduced.

The high tone is ordinarily seven semi-tones above the low tone, and three or two above the middle tone. The following example shows how recitative affects these intervals:—



It will be seen that some of the intervals disappear entirely and that the total range from high to low is only three semi-tones.

Dynamic accent.—This accent plays a considerable part in distinguishing words of like tones. The stem may fall either on the syllable that has the higher, or on that which has the lower tone. Where it appears in a word of two similar tones the tendency is for the accented syllable to be a semi-tone, or a tone higher or lower than the unaccented; hence the origin of the divided middle tone; *e.g.*, ísí, head; ísĩ, six; ísĩ blind man.

The following is a list of some of the more important Ibo words in which stress or tone distinguishes different meanings.

abó	... basket.	ǎkwá	... cry.
abò	... armpit.	ǎkwá'	... egg.
ǎbò	... a song.	ǎkwǎ	... bed, bridge.
abǒ	... matter, pus.	ǎkwà	... cloth.
abò	... fork of road.	ǎkwu	... palm nut, before husking.
àbó'	... grove, forest.	a kwǎ'	... farm, deserted.
ǎfà	... name.	a kwu	... palm leaf, looped.
àfà	... charm.	ǎkwú'	... nest.
áfó	... fish.	ǎkwú	... white ant.
afò	... belly.	ǎmúmá	... prophet.
afò	... day.	àmǎmá	... lightning.
ágà	... needle.	aró	... body.
agà	... net.	arò	... fat.
ǎgà	... sterile woman.	arò	... year.
ágo	... farm.	así	... hatred.
ǎgò	... leopard.	ǎsì	... lie.
ǎgò	... reincarnation.	átò	... instructions.
agǒ	... hunger.	atò	... bush cow.
Agu	... Agu.	atò	... chewing stick ; Achilles tendon.
ájá	... sand, earth.	àtò	... fish species.
àjǎ	... sacrifice.	ǎzú	... fish.
àjá'	... fish species.	ǎzù	... post of house.
ájú	... head pad.	ǎzú	... many.
ǎjú	... crown (of plan- tain).	àzú, ǎzo	... back.
ákà	... bead.	ǎzuzu	... catarrh.
aká	... side, bank.	azuzú	... fan.
aká'	... hand, tendrils.		
akǎ	... date.	ǎbwé	... gun.
akǎ	... insect, lives in wood.	ǎbwé	... hawk.
àkǎinya	work, toil, strong man.	efí	... cow.
ǎkǎinya	palm leaf mat.	èfì	... fish, kind of,
akù	... palm kernel.	égu	... drum.
ǎkù	... riches.	égu	... dance.
àkú	... shutter, window.	égu	... goat.
àkú	... palm leaf on wall.	égù	... fear.
		égú	... game.

éke ... gizzard.
 ekē' ... day.
 êkê ... python.
 ênyi ... elephant.
 enyi ... friend.
 ẽsẽ ... quarrel.
 ẽsẽ ... sacrifice.
 ẽzẽ ... king.
 ẽzẽ ... tooth.
 ẽzì ... pig.
 ẽzì ... road.
 ẽzì ... slave.
 ẽzi ... message.
 ẽzĩ ... eaves, under (out-
 side).
 ẽzì ... menstrual blood.
 ẽzi ... outside.
 ìbù ... stoutness.
 ibù ... load.
 ìfè ... thing.
 ìfè ... light.
 ìgu ... palm leaves, raphia
 leaves.
 igwu ... louse.
 ìgwè ... iron.
 ìgwe' ... heaven, sky.
 igwẽ ... multitude.
 ìkḃè ... judgment.
 ikbè ... abuse, slander.
 ìke' ... force, strong.
 ìkè' ... buttocks.
 ìru ... slaves.
 ìrù ... face.
 isi ... blind man.
 ísì ... head.
 ísì ... smell.
 ìsi ... six.

ñbà' ... no, town, tree.
 mbà' ... lung.
 ñbá' ... boasting, quarrel,
 wrestling.
 ñbá ... head of corn.
 mbubu bush cat.
 mbũbu marks.
 ñkàtà ... conversation.
 ñkátà ... basket.
 ñgá ... prison.
 ñgà ... place.
 ñku ... wing.
 nkụ ... wood.
 ñkwọ' ... day.
 ñkwọ' ... kite.
 ñkwọ' ... three things piled
 on one.
 ñtị ... ear.
 ñtì ... cheek.
 ntó' ... ashes.
 ntò ... breaking promise.
 ñtó ... deceit.
 ntòtò ... tally.
 ñtùtù ... hair.
 ñtùtù ... needle.
 óba ... king.
 ọba ... yam store.
 ọbà ... gain, profit.
 obá' ... increase.
 obá ... bush crocodile.
 obũ ... calabash.
 obà ... menstruation.
 óbĩa ... stranger.
 obia ... mourning.
 ọbìà ... doctor.
 ọiǎá ... white.

oičà ... cob.	omu ... queen.
qfé ... soup.	qmu ... gun flint.
ofe ... tomato.	òmú ... young palm leaves.
òfè ... crossing; the other side.	ŏnunu... pit.
qfò ... new.	ŏnunu... gall.
qgó ... hoe.	qinyá ... sore.
qgo ... war.	qinyà ... trap.
ógu ... thorn, splinter, fish spine.	óru ... slave.
qgù ... medicine.	oru ... twenty.
qgu ... twenty.	osísí ... tree, cooking.
ogù ... knot.	òsìsì ... measure.
qka ... corn.	qso ... clicking tongue, sucking teeth.
qka' ... Awka.	ŏsò' ... bat (big).
ókà ... denial.	òsò' ... sweetness.
ókà ... bad (taste).	òsò' ... edge of bush.
ókà ... conversation.	òsq' ... running.
ókà ... rest day.	òsq' ... lost child.
qkà ... wise, clever, man.	òsò ... decayed wood for soup.
ókè ... boundary.	qótótó ... many.
ŏkè ... male.	otŏto ... morning.
òkè ... portion.	òtŏtó ... flower.
òke' ... rat.	otu ... waterside.
qko' ... fire.	òtù ... society, company.
ŏkò ... hot.	ŏtùtù ... hammer, fish trap.
ŏkò ... riches, possessions.	ótùtù ... hiccough.
ókò ... messenger.	otùtù ... blister.
okó ... near.	òtùtù ... accusation, salutation.
okò ... pot.	òtùtù ... search.
óku ... word.	òtùtu ... growing.
ŏkù ... riches, possessions	ŏzó ... blacksmith.
qkù ... pipe.	qzq' ... title.
qkwá ... vessel.	ŏzò ... noise (in town), crowd.
qkwa ... state, rank.	qzq' ... another.
ókwa ... bread fruit.	òzŏ' ... early morning call, walk.
qkwà ... hint, warning.	
qkwà' ... bush fowl.	

úbè ... spear.
 úbē ... blow.
 ùbé ... stature.
 ùbé' ... kind of fruit.
 ùdè ... groan, sigh.
 udē ... fame.
 udē' ... ointment.
 ùdē ... resemblance.
 úgbo ... farm.
 úgbò ... cave.
 úkù ... waist.
 ụkwụ ... foot.
 oṭá' ... bow, blame.
 uta ... deceit.
 úzù ... breath, steam, dust.
 ụzọ, ózọ road, door.

bá ... shoot at.
 bà ... enter.
 bé ... flee.
 bià ... come.
 [bó ... of old.]
 bò ... rebuke.
 bwà ... run.
 bwè ... kill.

dà ... fall.
 dé ... write.
 gà ... go.
 gú ... dig.
 gù ... sing.
 gwà ... say.
 jè ... go.
 ká ... surpass.
 ké ... create, divide.
 kè ... bind.
 kó ... tell, strike.
 kpò ... call.
 ku ... speak.
 kwá ... mend.
 kwa ... split.
 là ... drink.
 má ... know.
 mè ... do.
 nó ... live.
 ñwé ... have.
 nyè ... give.
 rá ... taste.
 rà ... choose.
 tá ... abate.
 tó ... praise.
 zá ... sweep.

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